R 311
C 555

EVANGELICAL
SCHOOL OF THEOLOGY

RECORD OF CHRISTIAN WORK

UNITED THEOLOGICAL
SEMINARY LIBRARY

Founded in 1881 by D. L. Moody

Volume 50 — Number 6

In This Issue:

A Faith for Young and Old
What Is Salvation?
What Is It to be a Disciple?
"My Grace Is Sufficient!"
So Much Light: So Little Heat!
Our Lord's Missionary Manifesto As Recorded by Luke
How God Saved a Would-Be Murderer of His Family
Jesus the World's Saviour: Studies in Luke
Daily Readings in First Peter
In Deep Waters about the Nature of God

GEORGE A. BUTTRICK C. A. R. JANVIER LOUIS M. SWEET
J. STUART HOLDEN ERNEST A. JEFFS
G. CAMPBELL MORGAN HOWARD W. POPE W. DOUGLAS MACKENZIE

(Full Table of Contents on third page within)

JUNE + 1931

50th ANNIVERSARY
OF
THE NORTHFIELD SCHOOLS

+ + +

Founded by
DWIGHT L. MOODY

The Northfield Schools are nearing the closing days of their 50th Anniversary. During the past months Trustees, Alumni, and friends have been striving to permanently secure the future of the schools, and thereby assure this monument to the founder's memory. A Capital Fund of $3,000,000 is the goal. Here are the Schools' immediate needs:

Teachers' Salary Increases	**$ 300,000**
Teachers' Retirement Fund	**500,000**
Repairs and Improvements	**200,000**
Endowment	**2,000,000**

More than $2,500,000 has already been realized in subscriptions and bequests. An intensive effort to secure, before July first, the entire amount needed is now under full headway.

Here is an opportunity to make an investment in today's youth and with the same money pay tribute to one of yesterday's great leaders. Write to President Elliott Speer for information about LIVING MEMORIALS or send contributions to

+ + +

THE NORTHFIELD SCHOOLS

EAST NORTHFIELD, MASS.

NORTHFIELD SEMINARY MOUNT HERMON SCHOOL

Coming Next Month!

Home and Foreign Missions Number.
Inter-relation of City Mission and Church—Dugald N. McLauchlin.
Missionary Manifesto of the King as Recorded by John—G. Campbell Morgan.
The Next Step in Prohibition—Charles M. Sheldon.
Outstanding Days—Maurice Levy.
The Balanced Life—Clarence A. Barbour.
And other addresses.

Current Thought

THE STRANGE THING ABOUT JESUS is that one cannot get away from him.—A Japanese student.

AS A COMMUNITY becomes truly Christianized people cease to lock their doors. As nations become truly imbued with Christian principles the "dogs of war" may also be leashed, and not till then.—Melvin G. Kyle.

THE SUNDAY SCHOOL has brought inspiration to most of us. We remember our consecrated teachers. They lived and taught an ideal which made an impress on our characters. What of our Sunday schools of today in this strenuous changing world? It's an arm of the church which must challenge leadership. With a deep desire for our own children's spiritual growth, the Sunday school of today demands our time and mind and means to make it a vital power in bringing in the kingdom.—William H. Danforth.

SHALL CHRISTIANITY IN INDIA become nationalized?

It is fitting that Mr. Jamaluddin, principal of the Boys' High School in Jullundur, a station manned entirely by Indians, should give his answer to this pleading of non-Christians as well as a certain section of Indian Christians that India needs not a Western but an Oriental Christ:

"As the gospel was first preached in the Orient by Western missionaries it was perhaps inevitable that Christ should come first in Western dress, especially since Indian pantheism, Indian formalism, and Indian idolatry could not easily be utilized either for Christian thought or Christian worship. The feeling of Paul and other leaders of the New Testament indicates that Christianity, which is a universal religion, will adapt itself to special national characteristics in every nation without setting up a separate national form in any."—Panjab Mission report.

Qualifications of Leadership

Have you a strong body? Have you ever broken a bad habit? Can you

170th Thousand

GOD IN THE SLUMS

A Book of Modern Miracles

By HUGH REDWOOD

Commander Evangeline Booth says: "I am not surprised that thousands have bought this book of the hour — the high churchman, the intelligentsia, and the man in the street. If there ever was a vivid, moving human document, we have it here." **$1.25**

"And there are stories to chill the marrow and to make one cry — of the lives of whole families reshaped." — Literary Digest.

UNITED THEOLOGICAL SEMINARY LIBRARY

Why I Am A Preacher
By Uldine Utley
"Uldine's story quite justifies her call to preach. . . . The book should be valuable in influencing the younger life of the Church." — *Mark Wayne Williams.*
Illustrated, **$1.50**

If I Be Lifted Up
By S. M. Shoemaker, Jr.
Devotional reflections on the Cross of Jesus, its place and significance today, by the Rector of Calvary Church, New York. **$1.50**

Gods of Wealth and War
By James L. Stewart
A tale of modern China, by the author of "The Laughing Buddha." A grim, gripping story of great historical value. **$2.00**

The Children's Book of Hymns
By Cicely M. Barker
All the hymns, generations of little people have known and loved, are included. Full page illustrations in color. **$2.50**

The Pool of Sacrifice
By Josephine H. Westervelt
Adventurers in Central America make their way through jungles and along swampy trails to thrilling experiences. **$1.50**

The Geological-Ages Hoax
By George McCreedy Price, M.A.
A plea for logic in accepting the findings of geologists, who, he shows, have no magical skill to differentiate among the fossils, or to offer infallible data in the record of the rocks. **$1.25**

Studies in the Prophecy of Jeremiah
By G. Campbell Morgan
Dr. Morgan at his best. This latest work will lay all students of the Word under tribute to this able commentator. **$2.50**

Quiet Talks on Difficult Questions
By S. D. Gordon
A new volume of messages by a writer whose works have been read and valued by millions. **$1.25**

The Ten Commandments
By John A. Hayes
A present day interpretation that will pierce indifference, awaken the conscience and find a practical reaction today. **$1.75**

The Day of Jesus Christ
By J. C. Massee, D.D.
A most timely and vibrant challenge which should tend to rouse the church today. **$1.25**

Workers Together
By F. A. Agar, D.D. and Harry S. Myers
A study of Christian partnership for religious and missionary education study-groups. **$1.00**

The Adventure of Faith
By Mabel N. Thurston
A companion volume to the author's "The Adventure of Prayer," which should strengthen men and women of a more matured Christian experience. **$1.00**

Old Things New
By Hugh T. Kerr, D.D.
A volume of addresses delivered by the popular preacher to the "average man" of today. **$1.50**

Out of the Depths
The Life Story of Henry F. Milans
By Ensign C. W. Hall
An intimate narrative of a man redeemed. With an introduction by Commander Evangeline C. Booth. **$1.50**

FLEMING H. REVELL COMPANY, *Publishers*
NEW YORK, 158 FIFTH AVENUE CHICAGO, 851 CASS STREET

SPECIAL BOOK OFFER

25 cents added to the price of any book costing $1 or more, ordered this month, will bring

"Reminiscences and Gospel Hymn Stories"
GEORGE C. STEBBINS *327 Pages — Illustrated*
Former Price $3

BOOK SERVICE DEPARTMENT, *Record of Christian Work*, East Northfield, Mass.

Next to Attending . .

the Northfield Conferences the best thing is to get reports of the leading addresses in this magazine.

Among Northfield speakers whose addresses will appear during the coming 12 months are —

GEORGE A. BUTTRICK
RAYMOND CALKINS
CHARLES R. ERDMAN
WILLIAM FOULKES
HERBERT W. GATES
JOHN A. HUTTON
MAURICE LEVY
JAMES MOFFATT
G. CAMPBELL MORGAN
HOWARD MORGAN
JAMES REID
A. T. ROBERTSON
PAUL SCHERER
ROBERT E. SPEER
JAMES I. VANCE

All for
TWO DOLLARS

Address letter with remittance to: —

Record of Christian Work
East Northfield, Mass.

exercise self-control when things go wrong? Are you habitually cheerful and free from grouchy spells? Do you really think for yourself? Can you keep your head in an emergency? Do your associates respect you and cooperate with you? Can you maintain discipline without using authority? Can you handle a group of dissatisfied persons successfully? Are you a successful peacemaker? Are you patient in dealing with nervous persons? Are delicate situations ever turned over to you? Do you make and keep friends easily? Can you adjust yourself to strangers easily? Are you free from embarrassment before superiors? Are subordinates at ease in your presence? Do you express ideas without appearing overbearing or narrow-minded? Can you readily interest people? Have you tact? Have you a reasonable amount of self-confidence? Have you confidence in your cause? Have you a coöperative and not a competitive spirit? Are you adapted to the group you seek to lead? Are you satisfied? Have you any power of vision? Have you the power of a single mind? Do you wear the white flower of a sincere life? Are you sometimes alone with yourself and God? Can you sense yourself as an agent of God's plan?

If you can answer "yes" to these questions, then you fulfil the qualifications of leadership.—H. H. Horne.

When Is Revival Most Likely?

The times are favorable for a general worldwide revival. The reason that we so affirm is because a revival is so much needed. A victory is needed on the field of war when the enemy seems triumphant.

There has not been for more than a century such a need for revival as now. The heathen world is increasing faster than the Christian world. More are born into unsaved nations than are converted in Christian nations. The people of our country are no longer church-going people. Modernism with its doubts is hindering the gospel in the mission field and paralyzing the home pulpit. Many churches in the homeland never have a convert. The increasing defiance of law shows the increase of sinners and sinfulness.

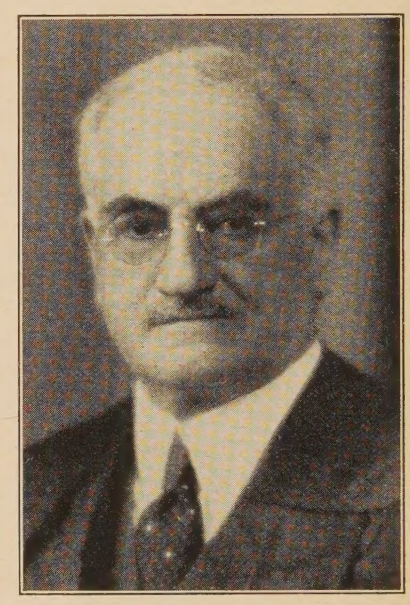
It looks as if God were beginning to deal with us as a nation. The depression in business and the unemployment of the masses has brought about what the Bible calls "distress of nations." No one knows why it is, and statesmen are troubled. Men's hearts are failing them through fear.

What shall we do? The only remedy is to wait on God and beseech him to pour out his Spirit. He has promised so to do. He says: "When the enemy comes in like a flood, then the Spirit of the Lord will lift up a standard against him!"

This is the time that God has promised to revive his work if we call upon him. "If my people that are called by my name shall humble themselves, and pray, and seek my face, I will hear!" —"Christian Witness."

Personalia

President W. W. White of the Biblical Seminary in New York was honored in April, upon the 30th anniversary of the founding of his institution, by a dinner at which a large number of distinguished guests paid him



Wilbert W. White, M.A., Ph.D., D.D.

tribute for the success that has rewarded his efforts in conservative Biblical training.

The fact that the highest academic recognition has now been accorded the Biblical Seminary by New York state in its development of a Bible-centered curriculum is challenging the thoughtful attention of all who are interested in greater efficiency and spiritual power in theological training.

Rev. J. Harry Cotton, D.D., pastor of the Broad Street Presbyterian Church, Columbus, Ohio, has accepted the appointment to deliver the Joseph Cook lectures in the Far East, according to announcement by the Presbyterian Board of Foreign Missions, New York.

June, 1931

Record of Christian Work

A. P. FITT, Editor

Vol. 50 + No. 6

The RECORD OF CHRISTIAN WORK is a monthly review of world-wide religious thought and activity, with contributed articles and sermons; departments of Bible study and devotional reading; and reports of addresses delivered at the famous Northfield conferences. Owned and controlled by The Northfield Schools.

Subscription Price: $2.00 a year, Canada, $2.25; elsewhere, $2.40. Single copies, 20c. Receipt sent only upon request, as the expiration date on wrapper is generally regarded as sufficient. Send subscriptions to *Record of Christian Work*, East Northfield, Mass., by bank draft, express or postal money order.

Change of address: In sending notice of change of address, please give both old and new addresses.

Religious Thought and Activity: At Home and Abroad 245
Evangelicals in Spain—A Parent's Prayer—Safeguarding Marriage at the Outset—Humors of the Mission Field

A Little Child's Prayer—REV. HJALMAR SUNDQUIST 253

A Faith for Young and Old—REV. GEORGE A. BUTTRICK, D.D. . 254

What Is Salvation?—REV. C. A. R. JANVIER, D.D. 256

What Is It to Be a Disciple?—REV. LOUIS M. SWEET, D.D. . . 257

"My Grace Is Sufficient!"—REV. J. STUART HOLDEN, D.D. . . 259

So Much Light: So Little Heat!—ERNEST A. JEFFS 261

The Missionary Manifesto of the King: (4) As Recorded by Luke—REV. G. CAMPBELL MORGAN, D.D. 264

How God Saved a Would-Be Murderer of His Family—REV. H. W. POPE, D.D. 266

International Sunday School Lessons 267
Jesus the World's Saviour: Studies in Luke

Christian Endeavor Topics—MRS. IDA Q. MOULTON 269

Selected Thoughts for the Quiet Hour 271

Bible Notes for Daily Devotions: *Lessons from Psalms; 1 Peter 1 to 3*
PRESIDENT W. DOUGLAS MACKENZIE, D.D. 273

Our Book Table 280
In Deep Waters about the Nature of God—Biblical Themes—Music and Recreation—For Christian Workers

Publication, Editorial and business office: 5 Moody Street, East Northfield, Massachusetts.

Advertising: Religious Press Association, managers, 325 North 13th Street, Philadelphia, Pa.

Copyright, 1931, by Record of Christian Work Co. Entered as second class matter February 2, 1931, at the post office at East Northfield, Massachusetts, with additional entry at Concord, New Hampshire, under act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 10, 1918.

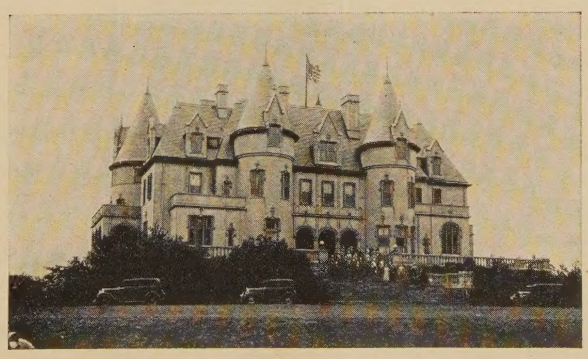
Published by RECORD OF CHRISTIAN WORK COMPANY, INC.,
East Northfield, Massachusetts
ELLIOTT SPEER, *President*
A. G. MOODY, *Treasurer*
S. E. WALKER, *Secretary*
FRANK W. PEARSALL, *Business Manager*

EDITORIAL COUNCIL
DR. CLARENCE A. BARBOUR
THE RIGHT REV. J. T. DALLAS
DR. CHARLES R. ERDMAN
DR. W. DOUGLAS MACKENZIE
DR. DANIEL A. POLING
DR. ROBERT E. SPEER
DR. FLOYD W. TOMKINS
DEAN LUTHER A. WEIGLE

THE NORTHFIELD
EAST NORTHFIELD, MASSACHUSETTS
OPEN ALL THE YEAR
announces the opening of THE CHATEAU *for its second season on*
JUNE FIRST

Our Scenic Golf Course

on our 225-acre estate surrounding the house has new features and improvements this season. Delightful Motor Trips through the surrounding country.



June

offers a wide and varied choice of accommodations. This beautiful spring month is ideal for a rest or vacation period.

Northfield Summer Conferences in session June 23–August 24.

APARTMENTS AND SUITES FOR RENT IN THE CHATEAU AND IN COTTAGES

AMBERT G. MOODY, Manager
RALPH S. THOMPSON, Assistant Manager

Illustrated folder and full information upon request

Early bookings for the season insure a better choice of accommodations

Happy Christian Annuitants

These are actual photographs of a few of hundreds of men and women who have written words of praise for the annuity plan that helps distribute the Word of God.

You, too, if you want to give to the cause of Scripture distribution but require some return from your gift during your lifetime, will find the American Bible Society's annuity plan eminently satisfactory.

Its safety is guaranteed by the substantial resources of this great world-wide Society which has been distributing the Scriptures since 1816.

SAFE INCOME FOR LIFE . . . . . .

Mrs. B. E. M. of New York

"I am happy to know that as long as I live I will receive each annuity payment without fail."

ANNUITY PROMPTLY PAID . . . .

The Rev. H. K. S. of California

"I enjoy a liberal rate and the annuity checks come twice a year, always promptly when due."

A GREAT CONVENIENCE . . . . . .

Mr. E. P. B. of Florida

"The annuity plan provides a permanent and convenient income. I need only to deposit the semi-annual check."

GIFT TO GOD'S KINGDOM . . . . .

Mrs. S. G. H. of Missouri

"I consider the Society's work as second to none in furthering Christ's kingdom upon the earth."

A GIFT THAT LIVES . . . . . .

Mr. C. T. of Kentucky

"I want my money to work for the Bible Cause after my death. Your annuities are the solution."

WRITE FOR THIS BOOKLET

AMERICAN BIBLE SOCIETY, Astor Pl., N. Y.

Please send me your booklet No. 18-R giving full information on the annuity plan of the American Bible Society. It is understood that this request places me under no obligation.

Name_____ Denomination_____

Street_____

City_____ State_____

Be sure to fill in clearly your name and complete address

MINIMUM OF 4½% AND AS HIGH AS 9% ACCORDING TO AGE

These lectures are the result of the bequest of Dr. Joseph Cook, the well-known Boston Monday lecturer of a generation ago, who left to the Presbyterian Board his entire estate, subject to the life usance of Mrs. Cook, to maintain a lectureship which should be occupied as often as the fund will permit by a Western scholar who is to visit the principal cities in India, China and Japan for the statement and defence of the Christian faith. Dr. Cook was himself the first Western scholar to go around the world addressing English-knowing audiences in the Far East in behalf of the Christian faith. The fund became available in 1924–25, when the first lectures were given by Dr. Cleland B. McAfee, then a professor in McCormick Theological Seminary and later moderator of the Presbyterian General Assembly. These lectures have since been published under the title "The Christian Conviction."

The fund has now accumulated sufficient income to permit the appointment of another lecturer, and the board has secured Dr. Cotton, at one time professor in the College of Wooster. Dr. Cotton intends to begin his incumbency of the lectureship in September next in Syria, closing his series in Japan in March, 1932, lecturing in Persia, India, Siam, China and Korea during the year. Promise is given of his cordial welcome, and the board expresses its confidence "that he will represent the gospel of Christ in fulness and freshness, as Dr. Cotton belongs to the younger group of scholars who are thoroughly committed to evangelical truth in its eternal significance, and is also well-informed regarding the current application of this eternal truth."

A Mark Guy Pearse Story

Anew story of the beloved Mark Guy Pearse has recently been told.

Not many days before he died some repairs were being made in an adjoining flat, and his daughter was afraid that the noise of hammering and banging would distress the patient in his weak state. She expressed her concern to her father.

"I hope the noise won't upset you," said she.

"No, my dear," was the grand old man's reply. "No, it's all right!" And then, with a flash of that unfailing humor of his, he added: "When one is getting close to the Promised Land one must expect a little trouble from the Hammerites and the Hittites!"

Record of Christian Work

Volume 50 JUNE, 1931 Number 6

"Now you can rest, and I can too," said a dying Christian Indian girl in Guatemala to her sister who had waited upon her during her sickness. Then, "Lord Jesus, receive my spirit!" and she was gone.

Rev. Frank Ballard, a well-known English Methodist preacher, lecturer and defender of the faith, who has been set apart for some years by the Methodist conference to lecture on Christian evidences, is credited with saying there is not a single argument against the Christian faith which he cannot answer.

A people's movement in Belgium in favor of Protestantism is reported in the "XXe Siècle." Seven Protestant mission groups are traveling from village to village, and the reception afforded them is as a rule favorable. Some are already speaking of a Flemish Loose-from-Rome movement corresponding to that in other European lands.

"A grave often speaks louder than a life," said Arthur F. Tylee of the Inland South American Mission in Brazil, and he was called on last November to lay down his life in a massacre by Indians, as also a fellow missionary, Miss Mildred Kratz. In their memory a Tylee-Kratz Memorial Indian Fund has been started, to send out, equip and maintain missionaries among the not yet evangelized tribes of Inland South America.

The address of the Union is 133 Fulton Street, New York City.

Christian work among the Chinese in Korea is prosecuted by a committee chosen by the Federal Council of Protestant Evangelical Missions in Korea. There are six established Chinese churches occupying their own buildings and carrying on various activities. From these centers evangelists go out on extensive trips to visit and evangelize the 60,000 Chinese in that land, of whom probably a half have never heard the gospel.

The village of Rameh, northeast of Nablus (ancient Shechem), has been sold by a member of the Moslem Supreme Council to the Latin Patriarch. This is the third village acquired for the Vatican's interests in recent months in Palestine, according to "Mizpah News," the interesting quarterly publication of the Presbyterian Mission to the Jews of St. Louis, Mo., under the directorship of the Rev. Elias Newman.

Germany seems ripe for a religious revival, according to Prof. Hugh Mackintosh of Edinburgh. He says this is evidenced by three things:

Germany has suffered for past sins and has been humbled so that there is no self-sufficiency left;

The rationalistic theology has proved ineffective and the people are turning to a simpler faith in God and his Word;

Positive notes of Christian faith on a sound basis have been sounded forth by German religious leaders.

The Seventh-Day Adventist headquarters at Washington, D. C., has issued a pamphlet giving the terms of a petition they will present to the League of Nations against any revision of the calendar, together with strong arguments based chiefly on religious reasons. Really these reasons have force for all other religious persuasions in so far as proposed calendar revisions would throw the succession of Sundays into confusion from year to year because of the "blank day," the odd 365th day, and other suggested devices.

The age-old custom of the call of the muezzins to prayer from all the minarets of Turkey is to give way to modern scientific methods. Kemal Pasha has ordered that large loud-speakers be placed on all minarets through the land. These will be connected to a central transmission station, whence the muezzins will at regular hours broadcast their musical cries. This will do away with the old bell-men and horn-blowers, and ensure that the call will be heard all over the country at the same time.

The old English common law refused until lately to carry out the will of the testator who left a legacy for atheistic propaganda. This was on the ground of public policy. But organized atheism would now seem to be recognized, as the fourth annual report of the American Association for the Advancement of Atheism states that $100,000 was recently left to the Rationalist Press Association of England for anti-religious propaganda. It is also stated in their fifth annual report just off the press that "for the first time in history in this country a legacy ($3000) has been paid over by the court for the avowed purpose of advancing atheism."

In our May issue we showed a group of Malagasy people who were helping to clear away the débris of a Friends' mission school in Madagascar after a destructive fire. Now comes to hand a photo of a new school building erected in quick time.

"We were fortunate in having been able to secure the services of a good carpenter, who is also a good bricklayer," writes F. Ramsey. "He was by far the most diligent Malagasy workman we have ever seen. He was always first at the work in the early morning at 6.30, and the last to leave in the evening, and it is not too much to say that but for his diligence and the good influence he had on the boys who helped him the work would not have been finished in such good time. When he was leaving us we gave him a present of a leather-bound Malagasy Bible with a suitable inscription on the fly leaf, which he much appreciated, and said he would never forget us as long as he lived. This man was trained by the late Archdeacon McMahon at an industrial class which he held for many years at Ramainandro in West Ankaratra, and his methods of work speak volumes for the training he

New Building, Friends' School, Mandridano, Madagascar

received and for the good work done by such industrial classes.

"The school children are delighted to have the school open again. The number of pupils has increased from 120 to 150, so the fire seems to have acted as an advertisement for the school.

"The total net cost of the rebuilding will be about 21,000 francs, or almost £170, apart from the financial help which the Malagasy have given to the extent of about £30."

The Rome correspondent of the "Glasgow Herald" recently described at length a religious movement in Italy which is of general interest.

It began with a monk who left the Roman Catholic church for doctrinal reasons. He came in contact with an English Wesleyan chaplain on furlough from India, and as a result initiated the Wesleyan church in Italy. This has now about a hundred churches and many schools and colleges, with about 30 Italian ministers, of whom seven are ex-priests. Since Christmas there has been a mass movement towards Christianity in the village of Villa San Sabastiana in the Abruzzi Hills. Practically the total population of 1500 souls has gone over to the Wesleyans, and other villages are coming in. It is a spontaneous movement among the people themselves, and continues to spread despite every effort on the part of the Roman Catholic authorities.

"The whole position," says the correspondent, "is one of extreme interest and importance and more will be heard of it."

A Round Table Conference on Church Union was recently held at Delhi, at which representatives were present from the Anglican church, the United Church of North India, the Methodist Episcopal and Wesleyan churches, the English Baptists, the Church of the Brethren, and the Society of Friends.

It was agreed, as reported in "Life and Work of the Church of Scotland," that negotiations for a comprehensive church union in Northern India should proceed. In church polity there should be congregational liberty in the life and activity of the local church; responsibility for government should vest in synods or representative councils, with clerical and lay members; and there should be superintendents or bishops. Several delegates emphasized the necessity of avoiding the term "historic episcopate."

The conference thought that a South India scheme in its present form was not quite adequate to the needs of North India, but desired a conference to consider the principles to be adopted in the formation of a united church for India.

Meantime steps are being taken in the direction of a smaller union between the Methodist Episcopal church, the English Baptist community, and the United Church of Northern India.

The first All-Asia Educational Conference was held at Benares, India, a while ago. More than 4000 delegates were present, mostly Indians, with a few from China and Japan. Many educationalists had come from long distances, many paying their own way. Some came who had never been outside of their own province before, and all showed keen interest in investigating methods of teaching and pointing out failures and mistakes being made in the various institutions of learning.

Everything in the educational line was discussed, from a day nursery up through college.

"Best of all, many were eager to learn new methods," writes one who was present. "Others were able to give helpful suggestions and plans for improvements. I am sure great changes will be made in the future. More and more boys and girls will have an opportunity of attending school and be taught under better-trained teachers. Pray for the boys and girls who attend all Christian schools in India, that they may truly learn above all things to love and serve the great teacher, Jesus!"

Chinese in American Schools

Miss Maimie Sze of Wellesley College is unlucky. There are no Rhodes scholars among women. If there were, she'd top the foreign list. No doubt there are many scholarly foreign women students in America, but few, if any, are athletic prizewomen also. Miss Sze excels in golf and tennis, and has captained Wellesley's sculling crews for two years. By competition she won the art editorship of her college annual, and has been elected to Tau Zeta Epsilon, the senior honor society. And then, too, we must not forget, she was presented to the king and queen of Great Britian last summer when she stayed with her dad at the Chinese Legation in London.—"Chinese Christian Student."

The "Philadelphia Inquirer" not so long ago contained the following:

"A 17-year-old Chinese boy astounded parents and students at the commencement exercises of the Central High School yesterday afternoon by winning first honor in the graduating class and eight of the 17 alumni awards for unusual scholastic work in special subjects. Among the awards were: The Alliance Française prize, the English prize, the Shakspere prize, the Physics prize, the Chemistry prize, the American History prize, and a tie for

the Mathematics prize. There were 131 students in the class."

This promising youth is Leroy Young. He intends to enter the University of Pennsylvania to study medicine, and hopes to return to China to practise.

"A Half-Million Smiles"

"A half-million sun-tanned little faces were wreathed in smiles by the lovely presents which came forth from the Friendship Chests," was the way one observer commented on the reception given by the Filipino children to the 28,000 Treasure Chests, the gifts of the children and young people of the United States. As a result of this friendship project thousands of Filipino children are looking toward the United States with the light of friendship in their eyes.

According to the Committee on World Friendship among Children, under whose auspices the Philippine project was administered, the results in those Islands, now being reported, are fully as gratifying as those secured by the friendship projects to Japan in 1926–27 and to Mexico in 1928. The Department of Education entered into the spirit of the project and attended to the distribution. Practically every class in every public school received one of the 28,000 chests, which the teacher is to keep on her desk for school papers, while the 750,000 separate articles in the chests were distributed to the children.

Arrangements were recently made for the coöperation of the Committee on World Friendship among Children with Colonel Roosevelt's Porto Rico Child-Feeding Committee during the months of March, April and May. Friendship Treasure Chests were the goodwill symbol. Each chest contained articles for school use, toys for boys and girls, friendship letters, and in addition a card indicating how many hot lunches were provided by the sending group at five cents a lunch.

There Are Evangelicals in Spain!

A Story of a Tract

Driving in a pony trap with the late Thomas Blamire and his wife in beautiful Spanish Galicia some years ago, one of us threw a gospel tract into a market basket being carried on a woman's head. The woman looked up in passing, saying:

"I cannot read!"

"Have you none in the home who could read it to you?"

"Oh, yes," she replied, "my husband is a good reader"; and she passed on to her home.

Her husband did read the tract again and again, and sought the Lord of whose love the tract spoke. Asking who the foreigners were who had tossed the tract into his wife's basket, he was directed to Mr. Blamire's home in Marin, where a work of God was in progress and many souls coming into the liberty of the sons of God. The hungry soul soon rejoiced in full salvation, and going back preached Christ to his household and neighbors.

Sen. José Maria of Arcade soon became known in all the region as a valiant Protestant believer, and a fearless follower of Christ. He was a rich farmer, and owned vineyards and lands. We visited and slept at his hospitable home many times, and a work soon sprang up at a parish far up the mountainside. A little church was formed, and there José Maria found labor for God in shepherding a body of believers until his homecall in 1930. Several sons and a daughter still remain to mourn the loss of the kindest of fathers,—faithful unto death, a candle lighted by God in a dark place. Over 40 years he faithfully followed Christ. I saw him last on the outskirts of a big fair in Pontevedra, when he begged me to come to his home to help his daughter into a fuller enjoyment of the love of Christ, saying:

"She is just where you left her a year ago."

I had often wandered the mountainside with her to take the bullocks to a stream to drink, and we sat talking of God's great love to unworthy sinners.

Having known Spain since 1882, and last year gone on a gospel tour in our car with my son and daughter, the present rising in favor of Republicanism is no surprise to any of us. The country cries out for liberty of conscience, and says, "Why have other countries freedom and we have none?" Can there ever be liberty where Rome rules? One of her politicians lately remarked that "Spain was oppressed by a dead body lying on her, and that is the church of Rome."—L. W.

A Parent's Prayer

Almighty God, heavenly Father, who hast blessed us with the joy and care of children: Give us light and strength so to train them that they may love whatsoever things are true and pure and lovely and of good report, following the example of their Saviour Jesus Christ! Amen.

Bibles in Hotels in Japan

Rev. Karl E. Aurell, Japan Agency, American Bible Society

About four years ago the Gideons applied for permission to place Bibles in the Imperial Hotel at Tokyo, but without success. Other attempts were made later, but each request was met with refusal. However, one of the Christians in the management, through whom I was working, kept my request in mind, and within a few months word came that the management had decided to accept my offer. I wrote to the Gideons and offered to let them put in 300 Japanese Bibles while we put in the same number of English. This offer was accepted.

The presentation was on Sunday, November 2. By that time arrangements for a dedicatory service were crowned with complete success. The manager, Mr. Inumaru, was cordial and gave my every desire and suggestion most gratifying consideration. The auditorium of the hotel was occupied for that afternoon, but the banquet hall was available, and he cheerfully ordered that chairs and tables should be arranged to suit our purpose. Notice of the service was put in the main lobby. Everybody was cordially invited to attend.

At three o'clock all was set. A splendid lot of officers and employees and others were comfortably seated before us. Short addresses were delivered by myself and the representative of the Gideons, Captain Swinehart. The pastor of the Ginza Church led in an appropriate and impressive dedicatory prayer. Having ended our program,

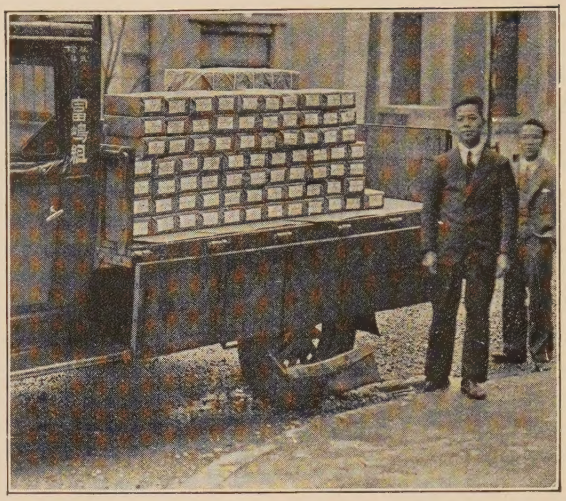
the manager stepped forward and expressed his appreciation of what we had done and the hope that those Bibles would be helpful to many guests.

As I was leaving the hotel one of the clerks at the registration desk said to me:

"I arrived at your service a little late and sat at the back of the gathering. While the pastor prayed I lifted my eyes and saw everybody reverently bowing their heads before God. It was an impressive sight."

No doubt, that was the first time the Bible was read and prayer offered in that banquet hall.

I have obtained permission also to place 240 Bibles in the Hotel New Grand, Yokohama, and hope to do this soon. Thank God!



Six hundred Bibles for the Imperial Hotel, Tokyo

Safeguarding Marriage at the Start

Dr. W. Russell Bowie, rector of Grace Church, New York City, takes a firm stand on Christian marriage.

Concerned over the misunderstanding of some who had come to his church without any clear conception of what Christian marriage should be, he decided to draw up a definite statement which could be shown to couples applying and to which their assent could be asked. Dr. Bowie states that they had had many, even from church families, whose only idea in being married in church was to gain an esthetic background for bridesmaids' dresses and for social parade. He therefore drew up the following statement, which every prospective bride and groom coming to the clergy of that parish are asked to consider and adopt:

"In requesting to be married according to the rites of the Christian church, as set forth in the Book of Common Prayer,

"We express our purpose to enter into a life-long union of mutual faithfulness and devotion;

"We recognize that marriage can be permanently happy and enriching only through the cultivation of those qualities of self-control, forbearance, and unselfish love which religious ideals can help to create;

"And therefore, for our own sakes and for the sake of the home which we hope to establish, we will seek to associate ourselves for worship and fellowship with some Christian church in the community where we reside."

The Grace Church Year Book for 1931 cites some results of this definite and excellent plan. One has been a decrease in the number of marriages, 55 having been solemnized in the last seven months of 1929, while in the corresponding period of 1930 there were 29. Dr. Bowie ascribes some of this decrease to economic conditions, but adds:

"I have no doubt that part of it was due to the fact that some who do not want to take marriage seriously have avoided coming to Grace Church."

He cites one instance to substantiate that belief. Others, at first surprised at the requirement, have given the statement study and have come, as the rector declares, to think of marriage in a finer way than they had thought of it before, and they were glad they had been helped to do so. Dr. Bowie concludes his remarks with this opinion:

"I am persuaded that the thing which all of us who are Christian ministers need to be concerned with is helping young people enter into marriage with so clear a spiritual emphasis that the marriage will be safeguarded from the beginning."

Coming Events

The Moravian church is planning to celebrate next year the 200th anniversary of the beginning of its foreign missionary enterprise.

In this connection Rev. John Greenfield, Moravian evangelist of Warsaw, Ind., offers to send a free copy of his book "Power from on High," describing the origin of this great movement, to any missionary, Protestant or Romanist, who applies to him for the same.

The 100th anniversary of the historic meeting of Alexander Campbell and Barton W. Stone and their followers will be celebrated and constitute a major feature of the program of the North American Christian Convention (Disciples of Christ) to be held at Lexington, Ky., on June 17–21 next. Among other features will be a great rally and reunion at the Cane Ridge meeting-house on Saturday afternoon, June 19.

The rally is national in scope, and the entire program is historical, tracing the Restoration movement from its beginnings, and touching all its historical and doctrinal background and developments.

The city of Lexington is providing the City Auditorium free for the main sessions, and the University of Kentucky is providing the large university gymnasium for the great mass meetings on Sunday, wherein five to ten thousand are expected to assemble.

Consider whether forms do not pervert the nature of prayer! In prayer there should be, first, desires, and then the words to express those desires. But in forms words are first prescribed, and then desires are to be stirred up to answer to those words.—Philip Henry.

Mostly Statistical

The Oriental Missionary Society has 28 missionaries and 400 native workers (600 including wives), working in Japan, Korea, China, Manchuria and Formosa. To support this requires about $250,000 a year.

About eighty Roman Catholic religious orders are carrying on foreign mission work. The Jesuits lead in numbers, with 1258 missionaries; the Paris Society has 1110; the Franciscans, 968.

What the Home Missions Council calls "the unescapable challenge of the unmet religious needs of the nation" is that there are in America today:

10,000 villages without a church of any kind, Jewish, Roman Catholic or Protestant;

30,000 villages without a resident pastor;

13,400,000 children under 12 years of age who are receiving no religious instruction of any kind;

More than one-half of the total American population unconnected with any institution representing organized religion.

Churches in the United States made a net gain in membership during 1930 of 88,350 according to Dr. G. L. Kieffer, successor of the late Dr. Carroll as church statistician of "Christian Herald," in his annual report in the May issue of that magazine. While this is not the smallest gain on record it must stand comparison with the gain in 1929 of 242,748, and in 1928 of more than a million. Dr. Kieffer raises the question "whether the churches are actually gaining or losing ground, and losing vigor of growth."

The smallness of this gain is made still more significant when the figures of growth are analyzed by denominations. The Methodists, who for the first time in a hundred years showed a decline in membership in 1929, suffered a further net loss of 43,211 in 1930. The Presbyterians also fell off 22,763, and the Disciples of Christ 18,567. In fact, according to Dr. Kieffer's figures, the Baptists and the Lutherans together accounted for much more than the total of all increases, the Baptists gaining 74,706, and the Lutherans 56,180.

Other churches which made moderate gains are the Roman Catholic, 17,526, the Protestant Episcopal, 16,532, and several smaller denominations. These gains were more than offset by corresponding losses in other sects of similar numerical rank.

"If the churches are losing ground," continues Dr. Kieffer, "the reason and the remedy can be found in part in an analysis of the message they are proclaiming to the world. An age of doubt and question, of depression and lawlessness, demands from the pulpits of the land a clear, ringing statement.

"But there are not a few favorable signs. One is that there has been no decrease in the number of new churches. Another is that there has been a gain in the number of ministers. The younger ministers do not seem to be falling off, and it is from them that the church must expect the evangelistic appeal which it so much needs." But if they have not a clear, ringing, positive, soul-saving message, how can they help?

By Way of Suggestion

"There surely is no better way to pack and mail things to Africa than in strong and tight tins that may otherwise be useless to people at home," writes Victor M. Buck of Congo Belge.

White ants cannot eat tin, which is therefore cut up and used by the missionaries in building and other ways.

A rather surprising item of church news from Hawaii is that "the graveyard has been doubled in size."

Bishop Littell, visiting missions on the island of Hawaii found the four church graveyards on the island in need of permanent care. Steps were successfully taken to secure endowments that would provide this and make needed improvements.

Arthur T. Upson, director of the Nile Mission Press, has summarized seven principles illustrated in 25 years of the Press' history in these terms:

Spiritual men for spiritual work;
Spiritual methods for spiritual work;
Communion with the unseen;
Coöperation with other agencies;
Haste in the king's business;
Pulling men out of the fire (Jude 23);
Evangelizing one's limitations, that is, turning them to the good.

From the Preface of Erasmus, Greek New Testament, 1516

These holy pages will summon up the living image of his mind. They will give you Christ himself talking, healing, dying, rising,—the whole Christ, in a word. They will give him to you in an intimacy so close that he would be less visible to you if he stood before your eyes.

A Young Mountain Climber

Rev. Samuel S. Drury, D.D.

Principal of St. Paul's School and President of the New Hampshire Bible Society

The Bible is a library. Its variously inspired books are bound together between two covers. We are not only accustomed to regard each book as of equal value, but to feel that when we touch St. Luke with our right hand we must somehow at the same moment be touching Leviticus with our left. In recent years the library called the Bible has been reseparated into its original parts. Today you can walk into a Bible Society store and buy any one of the 66 books or parts.

Last June I handed a part of the Bible to a young friend of mine who happens to be an enthusiastic mountaineer. I said to him:

"This is the greatest book in the world, and it is also small. Put it in your hip pocket, and when on a summer's ramble you sit to meditate, read a few verses!"

Last week my mountaineer boy recounted to me his adventures. With a group of expert climbers he had scaled four peaks, from the summit of each of which he had brought me a bit of nicely selected stone. But what specially pleased me was the well-worn, canvas-bound St. John in the front of which he had recorded the altitude of each of the four mountains. I now hold the battered little book in my hand, reading on the flyleaf:

"Mt. Tupper, 9229;
Mt. Eagle, 9353;
Mt. Sir Donald, 10,808;
Swiss Peak, 10,515."

You could hardly expect this boy, with equipment for the night, his compacted food, and other necessaries, to carry a complete Bible to the summit of his mountains. He could take and did take the little great St. John.

May we not learn a lesson from the young mountain climber? Could we not carry Bible parts in our pockets or handbags?

Those who in traveling might feel self-conscious to display a great black Bible would never be detected in their pious meditations if they perused a part. So whether you're climbing a 10,000-foot mountain, or going into the woods to fish, or taking the train to Boston, remember to slip into your pocket a Bible "part"!—Concord "Monitor-Patriot."

Dedication at Pyeng Yang, Korea

We have several times relayed to our readers the encouraging reports received from Dr. John Z. Moore of the Methodist church in Pyeng Yang. Last December they had a grand dedication of a new chapel and gymnasium for the Boys' High School (550 boys) and Girls' High School (350 girls) group of buildings, as seen in the accompanying picture.

"This was a day of consummation," writes Dr. Moore. "For 10 years we had prayed and worked and sacrificed. This is the reason for these fine buildings at this time of depression and cuts in missionary appropriations. The funds all came from special gifts from America and Korea. Our hope and prayer are that this hill may become a Northfield and Hermon."

Viscount Saito, governor-general of Chosen (Korea), was present at the dedication, and after congratulating everybody added:

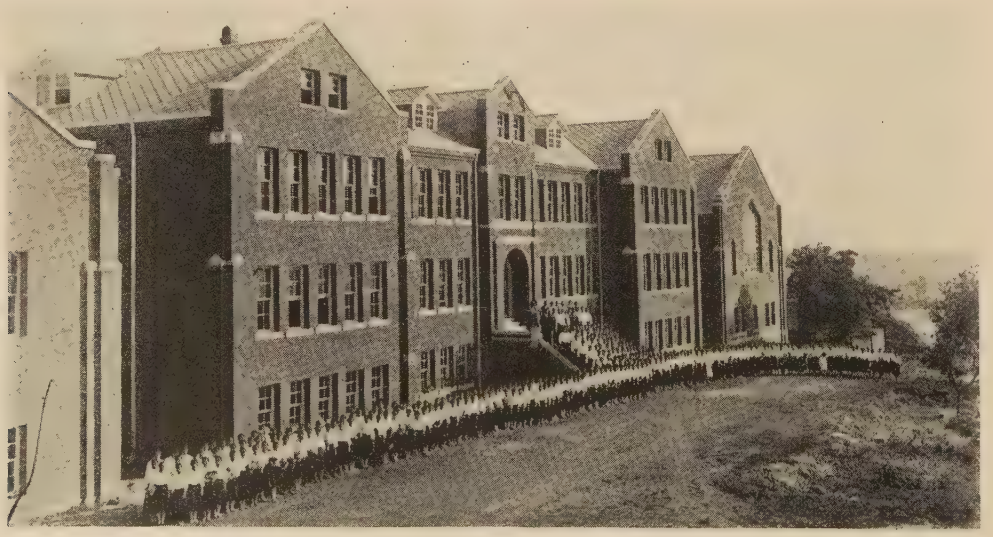
"We, however, should not overlook one thing in dedicating these buildings to educational use, and that is that the funds coming from America and other sources were the result of noble sacrifice on the part of good though may be unknown friends of yours in other parts, and were sent by them as tangible evidence of their good will toward you and all who will receive instruction and encouragement within these walls. This exceedingly friendly spirit evinced by them is prompted by their religious ideals, and these buildings are the outward and visible expression of their zeal, and their noble purpose ought never to be lost sight of by you.

"I heartily congratulate you on the acquisition of these new buildings, and hope that all will respond to the noble spirit actuating their gift by utilizing them to the best advantage."

The special English secretary of the governor-general, Mr. N. Kondo, was also present and said in part:

"Today I am not representing a government official, but a simple friend who always prayed for this school, for its development and success. I pray because I have a special relation to this school, and a deep interest therein. Dr. Moore is my personal friend for eight long years since I came to Heijo. Mr. Kim, the principal of the school, is a graduate of the same university in America, and I always respect his high ideal and personality. Furthermore, I am a Christian as most of you here, and was educated in a Christian college. Therefore, I thoroughly understand what Christian education is, and how needed true Christian education is at this age of unrest and materialism. For these reasons I congratulate you from my heart for any steps of development of this school. . . .

"Now, fellow students, isn't this word 'dedication' beautiful! To dedicate to God is the most beautiful human act man can do to express his love and reverence to God. When I see this dedication of the chapel and gymnasium I simply pray and thank God for his grace thus revealed in the human heart.



Pyeng Yang's New Girls' High School Building and Students

EVANGELICAL SCHOOL OF THEOLOGY

We receive wealth and knowledge from God, and now we dedicate to God this fine piece of work. Remember, fellow students, hereafter these buildings do not belong to anyone but to our heavenly Father, whose love is so abundant that it always cares for us. When I came into this chapel I was caught by this pretty stained glass window, which you understand is Jesus' love of the sheep that represents God's love for his children. I congratulate you that you have a chapel instead of an assembly hall, because a chapel is a worshiping place, where you can pray and hear the words of God: and by that you can build up your moral power, a true Christian character. I also congratulate you that you have such a splendid gymnasium in which you can develop your physical power, a body that is a temple of your soul. When you play or do your physical exercise, keep in mind that you are building up strong and clean temples which are also given by God!"

Graduates of this school are found all over Korea, and several are now in American colleges and universities preparing for larger usefulness in Korea. 80% of the students in the Korean Theological Seminary are from this school. Graduates are teaching in Christian primary schools all over Korea. They are found as teachers in the high schools and Chosen Christian College. They are preaching in the pulpits, caring for the sick in the hospitals. In business and farming they are reflecting the light.

"The Korean finance committee calls for a cut of 25% on all this work. . . . This is not the time to quit, but the time to begin. There has been too much sizing up of the situation and too little seizing of the opportunities to build the kingdom.

"With appreciation of Northfield and the RECORD,

"Sincerely yours,
(Signed) JOHN Z. MOORE."

Northfield Silhouettes

A Mount Hermon Student Reminisces

In 1916 the Turks crossed Armenia with a huge army, bringing death and devastation, and soon reached Urmia, Persia, where we lived. There were in all about fifteen Armenian villages in the northeastern part of Persia with established schools, churches, and an organized army to defend us from bandits and Kurds, who occasionally attacked.

While our soldiers were resisting the Turks our village was suddenly attacked by a multitude of looters, beggars, and starving villagers. Immediately the fighting men of the village fortified the gates, and with their rifles took their posts on the rooftops. We were greatly outnumbered. Although we put up a good fight, finally it seemed best to abandon the village and leave for the nearby fields and mountains rather than be massacred.

My mother took me with her, while my father remained with the fighting men. As soon as mother and I left the village wall through a secret passage we were captured by the outsiders, who pulled mother away from me and kicked me unconscious. When I regained my senses I ran and hid myself in our barn. It was later entered, and I was carried away. But again I succeeded in escaping from my captors when they pushed me over our garden wall to show them where our family relics were hidden. Since I knew every inch of our garden I was able to hide myself in an old dry sewer pipe which went beneath the garden wall. There I lay breathless in the dark until dawn, by which time all the looters had left with their goods, and father and mother had returned.

A week after the massacre all the Armenian villages, including ours, were notified by the men at the front to flee, for the ammunition supply was cut off. Father packed his ox wagon, and we villagers left our houses, abandoning everything that we called ours and which had taken years to accumulate. Except for a few relics we took with us only such necessities as flour, wheat, blankets, water.

After a week of traveling, experiencing much suffering and hardship, we came to the mountainous regions of Persia. It was here that we experienced one of the most terrible incidents of our journey. Mountains rose high above the narrow path, and as we were passing through this valley we suddenly heard the roar of guns. It did not take us long to find that we were attacked by the wild Mohammedan mountain tribes.

Every man, woman, boy and girl capable of bearing arms seized a rifle for defence. We were badly situated, because the enemy had the advantage over us in fighting position. Our men, nevertheless, were desperately trying to climb the mountain to drive them away, despite showers of bullets from above. In a short time the valley road was heaped high with human bodies, constantly being mutilated by feet, hoofs, and wheels. I drove over the dead as I had been taught to drive over rocks. Mother, seeing how fast the people were falling, feared that father would never come back alive. As soon as she saw father in the distance with the fighting men, she ran back into the battle. I was now left with my sick grandmother and two screaming little brothers who were on the wagon with me. I finally drove the wagon into the open fields, and parked it by the roadside, and waited for my parents. Night was falling fast, and my fears were becoming intense. I was about to give up all hope of my parents ever coming out alive from the valley when I heard father shouting. Nearer he came, and with him was mother. All safe! We all were crying for joy.

After leaving behind more than ten thousand dead, we Armenians, the survivors of many massacres and battles, reached Baqubah, Iraq, near Baghdad, and camped in the Tigris valley. The Britons became our protectors, and sheltered us. Refuge camps were pitched, where each person received his daily portion of flour, tea, sugar, and worm-eaten army crackers. Although we were under the British protectorate we encountered a new enemy. The warlike Arabian tribes made occasional attacks upon us, but none were too strong for our veterans.

Due to repeated attacks we left the Baghdad region, and one day while in Barsa we received a passport to take us to the "Land of the Free." To be going to America was a joy, the greatest joy I have ever known!

Trophies of Grace

THE EVANGELISTS in Pyeng Yang Union Christian Hospital, Korea, preached last year to thousands of individuals, and the reception of the message has been gratifying. About 110 showed signs of true repentance and a desire to become Christians.

The report is that the man who lost his eye in a fight some two years ago and became a Christian during treatment at the hospital went home and led his wife and mother to Christ. He is the man who forgave his enemy instead of going to law for damages, and this forgiving his enemy made a sensation in his town, for they had never seen or heard of such a thing. It testified louder than words, and no wonder that he had power to lead others to Christ. He is now an active and respected Christian in his town.

Another example is the conversion of a man who is now a strong minister in the Presbyterian church. It happened some years ago. He was suffering with a boil on the neck which gave him considerable pain when it was lanced, and he gave vent to his feelings with no uncertain sound, whereupon the doctor in charge said:

"Would to God you had as much pain over your sins!"

That remark, seemingly a chance word but really inspired of God, was the transformation of his life and the beginning of a fruitful Christian ministry.

Let Scoffers Laugh This Off!

There are some people in Swanton who scoff at religion and get apparent pleasure out of the habit. They will never understand the following letter, received by the War Department from an unnamed man living in Colorado:

"While in the service during 1918–20 I stole equipment and clothing to the amount (as near as I can tell) about $50.

"Since that time God has wonderfully saved me, and I am going back over my tracks and making every wrong right that I possibly can.

"Enclosed find check for same, and by his grace I hope nothing of its kind will have to be repeated."

Here is positive testimony of the force that comes into human lives when the individual accepts God and tries to serve him. It will take more than the cynic's smile to convince most of us that the ex-soldier has been fooled by an old-time, worn-out myth. He has found something valuable in his life, worth more than money. Can many of the scoffing tribe truthfully say as much?—"Swanton (Vt.) Courier."

Steadfast in Persecution

An interesting case of definite conversion and a keen desire to win others came to my notice recently.

A young man who was baptized late last year has shown remarkable zeal and love in soul-winning. He was first attracted by the gospel during New Year evangelistic work about five years ago. He bought a tract and some Scripture portions, and read them carefully, but afterwards put them on one side.

Two years passed by without any further step being taken. In one year his two little boys died, and he used a large sum of money each time to save their lives as well as afterwards in order to appease the gods. All his family were devoted idolaters. However, the Holy Spirit began to work in his heart, and he began to see the helplessness of trusting in the idols and other superstitious things. He found the city church and began earnestly seeking the truth. The seeking Saviour soon found the seeking sinner, and he soon rejoiced in the Lord as his own Saviour.

He immediately began to witness in his own home. Persecution followed, and his life was anything but easy. He was firm and decided in his faith, and although threatened he continued attending the services. He realized that he must be all the more diligent in his work and in his attitude towards his elders. His loving devotion towards all in the home, though never wavering from the right, soon made a great impression upon all in his own village. His steady persevering witness has been rewarded by seeing his wife trying to live as he lives, and also opposition has been conquered. From that village there are now nearly 20 young men and others regularly attending the services, all influenced by this one faithful convert. A few days ago he bought a Bible for his younger brother who has recently decided to follow the Saviour.—Frank Barling, China Inland Mission.

The Story of Mamoudou Keita

It was while he was in the employ of a trading company in Tombouctou that he heard for the first time the gospel story from a couple of missionaries.

Mamoudou formerly was a Mohammedan. Now Islam gives the native many things, but offers him no peace of heart. Mamoudou realized that these missionaries had that for which he was seeking. An intense desire to read the Bible and to know it burned within his breast. It was while at Gao that the hidden mystery was opened up to his seeking soul. He saw that Christ was the central figure of the Bible, that his vicarious work was for him, and that the Holy Spirit was his Comforter. At last his heart was satisfied!

Mamoudou has no thought of being anything but a mason, but he lives a clean Christian life and preaches Christ everywhere. He has a great mind. His keen logic and ready wit keep the Mohammedans in a state of chagrin and perplexity. But he has a passion for souls, and has already led many to Christ.

This is our first convert in Tombouctou. Will you not pray that the seed sown may continue to bear a more fruitful harvest?—Miss Frances Allison in "The Alliance Weekly."

Almighty God, the fountain of life, who didst bring again from the dead thy Son, our Saviour Jesus Christ, and didst give to him all power in heaven and earth, grant that the same power which wrought in him may also work in us, raising us from the life of sin to the life of righteousness, that we may live and serve in newness of spirit! Through Jesus Christ our Lord. Amen.

Humor on the Mission Field

"I PREACHED TO 200 or so this past Sunday," writes Victor M. Buck of Congo Belge, "using the disciples' words, 'Save us: we perish!' I was telling about the fear of a child who leaves his village and people and friends and the well-beaten path for the forest, and there encounters a wild beast like an elephant, a lion or a great poisonous snake. Not happening to have seen a real snake to kill and illustrate my talk, I brought forth out of a hidden corner in one of my trunks a 10-cent store snake, which to the people seemed only too real and alive. It proved over-effective, for as I pulled it from my pocket for exhibition and illustration the audience was on its feet and all but off! When they realized it was without life they settled back and listened attentively to the end of my discourse. A few have already accepted Christ."

AN AMUSING PARAGRAPH appears in "Congo Mission News."

A missionary was holding teachers' training classes, and as an innovation he tried a daily sermon class.

"One day I remarked that the preacher seemed to use his New Testament more as a box than anything else. The next day's speaker did not seem to have taken the hint, so I asked him to pass me his New Testament. As the pages were turned, out fell a native razor for haircutting, etc.; a parrot's red feather, which often forms part of a fetish; the owner's tax book; his teacher's registration certificate; six sheets of sermon notes; some native epistles; and two five-franc notes. The general laugh showed appreciation, and a little homily on reverence for divine things helped to clinch matters."

To know a nation's character we must see it in its homes, and look chiefly to the humbler abodes where that portion of the people dwells which makes the broad basis of the national prosperity.—Kossuth.

The past cannot be changed, but it can be left behind.—W. L. Watkinson.

"Of Such is the Kingdom of Heaven!"

A Little Child's Prayer

Inspired by the ancient Swedish prayer, "Gud Som Haver," and written for the author's little grandchildren by Rev. Hjalmar Sundquist, Selah, Washington

God, who loves his children all,
Loves me too, though I am small.
Night or day, awake or sleeping,
I am always in his keeping.
Safe with him I have no fear:
God is good, and God is near.

Hear me, Father, when I pray,
Help me to be good today!
Help my father and my mother,
Sister also, and our brother!
Give to father strength and cheer!
Bless and keep our mother dear!

Every home where mother's dead,
Every child who's lacking bread,
Every homeless, lonely stranger,
Folks in need, distress, and danger,—
Help them, God, our Father dear,
In their trouble, from their fear!

Take the aged by the hand:
Lead them to the Promised Land
Through this life of pain and sorrow
To thy glorious tomorrow!
As their evening shadows fall
Hear and help them when they call!

And the blind who cannot see
This thy world and honor thee
For its beauty, for thy power,—
Cannot see a single flower,
Lily, rose, or goldenrod,—
Let them see thyself, O God!

Thanks for good and tender care,
Lovingkindness everywhere,
For our home with thee in heaven,
For thy Son, our Saviour, given!
Thanks for all he sacrificed!
Thanks, O God, for Jesus Christ!

A Faith for Young and Old

Rev. George A. Buttrick, D.D., New York

And your young men shall see visions, and your old men shall dream dreams. Acts 2. 17.

Robert Frost, the New England poet, has a poem entitled "Mending Wall." It tells how he and his neighbor in the spring of the year mend the stone wall between their little farms, replacing the boulders that the winter has dislodged. Robert Frost has this to say:

> Something there is that doesn't love a wall,
> That sends the frozen ground-swell under,
> And spills the upper boulders in the sun,
> And makes gaps even two can pass abreast!

His neighbor likes the wall, and quotes his father's saying, "Good fences make good neighbors." But the poet with a truer insight insists:

> Something there is that doesn't love a wall,
> That wants it down! . . .

Peter in his great sermon on the Day of Pentecost declared that God does not love a wall. An Old Testament prophet had foretold the outpouring of the Spirit of God. In Pentecost, Peter claimed, the promise had been fulfilled. "I will pour out my Spirit upon all flesh," the racial and national walls would be broken down.

That is actually coming to pass. The sayings of Jesus have been translated into over 800 languages and dialects. Francis of Assisi is Italian, Leo Tolstoy is Russian, Phillips Brooks is American, Mahatma Ghandi is a Hindu of India,—but they reverence one Christ.

"Yes, and on the slaves in those days will I pour my Spirit." And that is actually coming to pass. Seneca, who probably never heard of Jesus, wrote to his friend Lucilius:

"I am glad that you are living on terms of familiarity with your slaves. Slaves? Nay, men! Slaves? Companions, rather! Slaves? Nay, humble friends! Slaves? Fellow slaves!"

But such words waited for Jesus to give them true meaning. The doom of class prejudice may not yet be sealed, but it is clearly written in Jesus; and it cannot be cancelled.

> Something there is that doesn't love a wall,
> That wants it down! . . .

But what of the wall that has been built between youth and age? That, it would sometimes seem, is the stubbornest of all walls to break. It crosses every land. Jesus flamed out upon those who in the pride of youth ignored the ancient command, "Honor thy father and thy mother!" That was in ancient Palestine. In modern China the same conflict is being fought with the parts reversed: youth refuses longer to be held in bondage by the unchanging customs of old men. In our America the estrangement between age and youth, a chasm plainly to be seen, has become a deep gulf, youth despising the counsels of age and age despairing of the recklessness of youth. This text seems something of a mockery: "Your young men shall see visions, and your old men shall dream dreams," . . . or the implication clearly is that the vision and the dream are to be joined in the building of the City of God. "Something there is that doesn't love a wall." But can this wall be broken?

This personal word, if it may be permitted: I can speak on this topic with one asset even though bereft of all others,—I am past the midline of what the Bible declares to be our mortal span. Not young, for did not a senior in college say to me further back than recently, "You cannot be expected to understand us"? I knew at that moment that I was as passé as—well, as horse-drawn street-cars, or reticence in conversation. Contrariwise, not old. Those older than I deplore the rashness of my speech, and faintly trust that the years will bring me wisdom. I am therefore in a No Man's Land. Enthusiasm has gone, mellow experience not yet come! But No Man's Land, if the cross-fire can be survived, is a strategic point from which to view the opposing trenches. So I venture cautiously the following observations:

The journey of life is through infancy, childhood, youth, middle age, old age, to the valley of the shadow. We move, as Shakspere might say, through these ages of man. As you listen to me you are growing older, perchance considerably older. Life might have been arranged in a different way. Some people might have been born five years old, to remain five years old until death, and others forty-five to remain forty-five, and others seventy to remain seventy. Or it is conceivable we might have begun our course at seventy and moved steadily toward infancy. But the actual program is that we grow older. Our physical and mental powers mount, hold strong for a time, and then decline. Finally comes that bodily change called death, from which nobody is exempt.

The second observation offered from No Man's Land—again cautiously, for the cross-fire may at any moment pick me off,—is this: Presumably we are intended to learn some distinctive truth from each successive age of man. Presumably human society is composed of people of different ages (whereas everybody might have been of the same age), so that the distinctive gifts of each age may flow together to give a total and varied truth. The little child has some gift to bestow on the community, and the boy or girl, and the youth, and the people of middle years, and those older: each his own gift to make a perfect fellowship of understanding. That, it seems, is a fair presumption—if the universe is rational, as we mostly believe it to be.

Yet, strangely, few people are content with their particular age. When we are young we are afraid somebody may suggest, "But you're a mere child yet!" and our motto is, "When I grow to be a man." Then later—it is difficult to say just when the change occurs,—in the late thirties, probably,—we are afraid somebody may consider us old. We become sensitive about our birthday, and our secret longing is, and sometimes our secret jealousy: "If I were young again." Thus we are confronted by the strange spectacle of the young trying to look old (in dress, for instance), and the old trying to look young (in dress, for instance). Which spectacle is more distressing is beyond our longsuffering to discover.

A great American statesman said, when death was at hand, "I accept the world." He had come to terms with

God's plan of the years. Children may be forgiven for quarreling with the plan, but those who have reached the art of pondering are condemned. We ought "to accept the world" not gloomily, but gladly,—in the faith that life by its wheel of seasons, by its new accessions of experience, has new truth and kindliness ever to bestow. God swings us through a cycle of years (such is our faith,) so that each new cycle may flash on our eyes some new unveiling of his glory, each disclosure being added to the last to give richer and richer heritage.

Browning, here as elsewhere, is an authentic prophet:

> Grow old along with me!
> The best is yet to be;
> The last of life, for which the first was made.
> Our times are in his hand
> Who said, "A whole I planned:
> Youth shows but half; trust God, see all, nor be afraid!

Now if youth and age has each its appropriate and necessary truth, mutual despising and mutual mistrust—anything but mutual love and mutual helpfulness—is a kind of blasphemy. Such is the third observation made, still cautiously, from No Man's Land. In a God-filled comradeship such as Jesus lived and died to bring, the older man brings his retrospect, his treasure of experience, and the young man brings his prophecy, "the vision of the world and the wonder that shall be." The Spirit of God is poured through the dream to give wisdom, and poured through the vision to give hope.

The Asset and the Danger of Age

What is the asset of age? Its dream, its knowledge. The fires of youth may now be ashes, but what survives is gold.

That old legend about the Ship of Oblivion is true to our life. Thousands thronged it (you recall the story,) who wished to live in the Island of Forgetfulness for which the ship was bound, but at the moment of sailing a merchantman went back for his ledgers (how could he live without those lessons of gain and loss?), and a lover went back for a packet of letters, and a mother went back for a pair of baby shoes. With all its mistakes, nay, because of its mistakes, we cannot surrender the past with its hard-won wisdom. We are hurried through present time. We are like these motorists who travel at 60 miles an hour on pretence of seeing the country, denying themselves the chance of seeing anything. But when we have lived our days the disturbing sense of motion is lost. The years are "frozen in distance." We can look at them, and appraise them at their worth.

> So, still within this life,
> Tho' lifted o'er its strife,
> Let me discern, compare, pronounce at last,
> This rage was right i' the main,
> That acquiescence vain:
> The Future I may face now I have proved the Past.

That wisdom of the years is the asset of age. What an asset it would be for youth if age could tell it glowingly, thrillingly, without preachment and without priggishness,—and if youth would only receive it!

Then what is the danger of age? That it should despise the vision.

The world cannot stand still. God has yet more light to break forth from his word and world. One of the findings of experience surely is this: God has truer theologies for us, a nobler and kindlier industrialism, a saner comradeship of nations. Why despise the vision of youth? It is the prow of the human ship, nay, the propeller by which we cleave our path through new seas. It is a fact, and a dark fact, that the men who crucified Jesus were mainly old men, "gray-bearded priests and scribes who walked decrepitly," as a fellow minister has described them, men who were blind to any road except the road of their tradition. The danger of age is that it shall count its dream as final, as though God's message were exhausted, as though God could be content with a world bespattered with so-called Christian blood, as though no new, better thing could come to pass. Let it be granted that the zeal or cynicism of youth can be harsh and sour! Let it be admitted that youth frequently mistakes brazenness for originality! It is the prerogative of youth to chafe at restraints, and to examine hoary customs to discover if they are lies disguised as precedents. We all went through that splendid fury, or if not we missed a truth from God, that God who also is a consuming fire.

> As it were better, youth
> Should strive, thro' acts uncouth,
> Towards making than repose on aught found made:
> So, better, age, exempt
> From strife, should know than tempt
> Further. Thou waitedst age: wait death, nor be afraid!

The Asset and the Danger of Youth

We need hardly to turn the matter round, and ask: What is the asset of youth? Its asset is its vision and its demand for reality.

A young college man, when asked what troubled him in his thinking about religion, answered:

"Miracles and money."

Could miracles be reconciled with truth (of science, for example), and could an order of humanity which apparently judges itself and all things by a money standard ever abide without shame in the light of a high ethic?

That same man went on to say:

"If this universe happened because two atoms once bumped into each other I want to know it, and if God is a devil I want to know it."

It is written of Jesus that once when a young man came to him, "looking on him, he loved him." I believe that Jesus looking on that young man loved him.

A demand for reality and a zest for adventure! The vision of youth, which sees above our present drab churches a worthier church, and above our present monotonous industry, breeding monotonous folk, the light within their brains blown out, a worthier industry,—this is the asset of youth. Nay, it is the asset of the whole human family: for it is through this vision that God pours forth the new tides of his Spirit upon a jaded world.

A minister hungers to say of this vision that it is not a trick of the imagination, nor a will-o'-the-wisp, but a divine banner unfurled:

> Not of the sunlight
> Not of the moonlight,
> Not of the starlight!
> O young mariner,
> Down to the haven!
> Launch your vessel,
> And ere it vanishes
> Over the margin,
> After it, follow it,
> Follow the gleam!

And what, we ask, is the danger of youth? That it should despise the dream, the experience of age!

"Follow the gleam"? Yes, but there are many ways of following, and many have proved but blind trails. The sun did not rise just yesterday, nor was wisdom born with this generation. The older man offers counsel, and the younger man rejects it, thinking it is a stuffy convention, a pious preachment that is being offered him. Meanwhile the older man knows that it is not a preachment: it is life. It is as if he were saying, "I tried that road, and I tripped and fell, and though I stumbled to my feet again and strode on, I strode where God intended me to run." But the young man still does not heed. That situation exists in many a home, and it is woven of tragedy. Most of us think when we are young that our parents do not understand us. Most of us find, when we have children of our own, that what we thought was misunderstanding was—an anxiety born of love. . . .

It is written of the old prophet Samuel that the people came to him and said: "Behold, thou art old! Even thy sons walk not in thy ways." That is always said: the old prophet is voted out of date. New ideas were in the air. The people wanted a king, and it mattered not that Samuel did not believe in kings. Dr. Fort Newton says of the incident, "The vision of that old man at his prayers, his head white and bent, his world falling to pieces, alone with his perplexity and his God, ought to haunt the youth of every age."

God told Samuel to let modernism have its way. It was a veritable answer to prayer. So Samuel did not sulk. He did not become a reactionary. He chose a new king, let the people shout in his honor, and wrote it in a book. It was fine sportsmanship,—and he learned it on his knees.

To trust the vision of youth,—we shall learn it only on our knees before the face of Christ. To honor the dream of age,—we shall learn it only on our knees before the face of Christ. Then shall come that outpouring of the Spirit that can make the church a place where class prejudice has gone, and where racial prejudice has gone, and where age or youth prejudice has gone, where all are one in Christ Jesus our Lord.

"Behold, in that day, saith the Lord, I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, your young men shall see visions, and your old men shall dream dreams!"

What Is Salvation?

The Late Rev. C. A. R. Janvier, D.D., in "Ewing Christian College Magazine," India

One of the most thoughtful members of a Sunday voluntary Bible class recently asked the question:

"What precisely do you mean by salvation?"

Many another would doubtless join him in this inquiry. What is the answer?

Face first the condition that makes salvation necessary! "All have sinned," says the Scripture, "and come short of the glory of God"; "There is none that doeth good, no, not one." God has made himself and his will known to us through nature, through conscience, through revelation. We have failed to obey. We have rebelled against his authority and chosen our own way, our own will, instead of his. Sin has gone on till it has weakened the voice of conscience, hardened the heart, and alienated the life from God. We are "dead in trespasses and sins." There is no remedial power within, none to be seen without.

Then God in his infinite love comes to the rescue in the person of his Son, "who his own self bare our sins in his own body on the tree that we, being dead unto sin, should live unto righteousness." We need two things, pardon for the past and strength for future victory. We are morally and spiritually so bankrupt that if our debt were paid we would only go into debt again. We need a way to future victorious life as well as forgiveness for past offences. God's wisdom and grace are equal to our need. Salvation includes the meeting of both needs.

Complete and unreserved pardon—pardon that "forgets," that casts our sins into the depths of the sea,—is God's offer. With it is the promise of grace sufficient for our future need. God undertakes by his Holy Spirit to renew our wills, to raise our aspirations, to transform us into his own likeness. There is nothing in our desperate need which he is not prepared to meet. No wonder that the apostle Paul after tracing these very truths bursts out:

"O the depth of the riches both of the wisdom and the knowledge of God! How unsearchable are his judgments, and his ways past tracing out!"

There remains the not less important question of the means by which this complete salvation is to be gained. It is described as a "free gift," but at least a hand must be held out to receive it. Faith is that hand. Not a faith that is merely an intellectual assent to a formula or a creed. Creeds and formulas have their place, but they have no power to save. Nor has our mind's assent to the truth. It is Christ who saves. Faith must include appropriation of him and his salvation. Faith is the upreach of the burdened sinner's heart as he says to the living and loving Christ:

"Lord, thou didst die for sinners, even such as I am! Save me! I trust in thy redeeming grace. I rest on thy completed work. I lay hold of thee to save me and to keep me to the end."

This is salvation. This is the way of pardon and of life.

What Is It to Be a Disciple?

Rev. Louis M. Sweet, D.D., Chicago

I want you to think of religion as part of your education. What is it to be a disciple of Jesus? Learning religion is an essential part of your education. A disciple is a learner.

All of us have been to school one way or another, and in school we have been disciples or learners throughout. What is it to be a learner? What is the attitude of a learner? I do not need to talk about that. You have had your experience in it.

The thing I want to talk about, however, is this, that our attitude toward religion is different, often sadly different, from our attitude toward any other of the great subjects that we are trying to learn. Some of your subjects are wished on you, they are in the curriculum, but once in a while there comes a subject in which you are interested, and which you clearly and willingly wish upon yourselves. Now our real education comes from our reaction to the subjects in which we ourselves become vitally interested and will spare no pains. We recognize the fact that in these subjects we can't expect to know without learning. In religion alone people expect to know without learning.

Will you permit me without offence, with the utmost freedom and paternal gentleness, to suggest something to you?

Your elders,—not necessarily your superiors,—have the notion, which you can readily refute, that the most significant and the most appalling fact of our whole life is the profound and almost unfathomable ignorance about the book of our religion. Am I justified? Nine-tenths of the questions you are asking me would be answered for yourselves at once by an intimate acquaintance with the New Testament. I can tell you that from experience, because I myself asked exactly those same questions, and I found my answers in exactly the way I am suggesting to you.

Isn't religion the only field in which you expect to know without learning? For example, how can I know God? How do you know anybody? By getting acquainted.

Once in a while I see somebody in the subway, and I say to myself, "I would like to know that person, he looks interesting." Suppose I said, "I have seen that man in the subway; I know him"? You can't learn about God in the same way. You go into a garden and pick a white rose of loyalty and a red rose of devotion, but you don't learn about God that way any more than those roses grew by magic.

How do you know algebra, if you do? You don't expect to pick up an algebra and say, "I know what is in there; I turned the pages." You take one lesson after another, and you grind. You don't expect to know things magically, by putting an algebra under your pillow and saying, "When I wake up in the morning I can take my examinations." But we are doing precisely that with religion.

Sit down as a disciple and learn! It is an amazing thing, and a wonderful and comforting thing when you get down to it, that Jesus came as a teacher, and talked to people. Notice what he did!

He began—this is one of the most amazing things,—he began with the crowd and talked to them. One man said to another, "Let us go and listen to this man who talks as I never heard anybody talk! He is different from our scribes. He talks out of his own mind and heart as having authority." And they followed and listened.

He selected certain ones and said: "Come, let us go aside and talk things over! I can't teach so large a company as this."

He took XII, and out of them he selected three on occasion. Jesus loved to get one person by himself and talk a matter over together. There is the record. How much do you know about it?

Somebody asks: "How is it we make so much of Jesus? Why do you make him so central? What is the unique thing about Christianity?"

Jesus himself. "Why do we make so much of Jesus?" That question would be answered to your complete and absolute satisfaction if you became acquainted with Jesus in the Gospels. You can find out for yourself. Why not do yourself the justice of trying to find out?

You don't try to learn algebra second-hand. I tried to learn chemistry that way. We had no professor of chemistry, so the professor of mathematics taught us. He stood behind a table and did the experiments, and my impression of chemistry is terrific smells and worse formulas. Why not give yourself the chance of opening the Bible and seeing and learning for yourself? That is what it is to be a disciple. Sit down and give yourself time! Take one lesson and learn it, and go on to the next!

Jesus is a teacher who does not impose anything in dogmatic fashion. I had a conference of young people in the city of Brooklyn. In the discussion group the marked feature was the absolute assurance of finality—not on the part of the leader, but of the young people. At the close of that conference I told that class:

"I am constrained to say one thing. I have been teaching theology for a matter of 30 years, and I am the only person in this room who isn't cocksure of everything."

What is it to be a disciple? It is to be a learner. When a teacher ceases to be a learner, that teacher ceases to be any good as a teacher. Are you a learner? Can anybody tell you anything? Are you going to be a disciple and find out? Isn't it a fine thing and a wonderful thing that the cream of what Jesus said to his disciples that has built this great religion is available to you? All you have to do is open it. But one would think the New Testament were infected with some sort of plague.

Now the remarkable thing about the Bible is this: it is the record of the greatest educational process the world has ever seen. It is the way in which a chosen people were told about God.

There are three things in the Old Testament part of it that were taught about God.

The first is that God made the world, and therefore is superior to it. What did that do? People were frightened to

death when they saw a comet. The Bible says God created it, therefore he is superior to it, and you need not worry about the forces held in a great hand with a great heart behind it.

Secondly, God is good. He loves goodness and righteousness, he wants people to be good. He taught them the law, and everybody accepted that law as being the best explanation of getting along together. God is good! There is a backing for your ideals. You have somebody on your side when you try to be good.

Thirdly, God really cares about men. He made the world and is superior to it; he cares for righteousness and therefore it is worthwhile to be good; and he loves us, cares for us, and has a purpose for us, therefore we do not need to be afraid. Trust him!

For fifteen hundred years at least, possibly two thousand years, men were learning those lessons. There is nothing so interesting in the world. Isn't it a curious contradiction that the most interesting book in the wide world is a sealed book to most of us? Some haven't even opened it. It is far more interesting than the books we give so much attention. It is a story of that great process by which a people with their idols and a thousand things to curse their life were made free by the thought of a great, good, loving God.

Now at the end of that comes the New Testament, and what is that? That is simply the record of the way in which a group of common men learned the secret of Jesus. And what did they do? They built a new world. About the time the Roman empire was beginning to go to pieces, and people were frightened and turning everywhere for some sort of comfort in that weary, sorrowful, miserable Roman world, there came out of an obscure part of it a new teacher with a new message. In its essence, in its application it was a great wonderful, hopeful, cheerful message of life.

Now the men Jesus gathered about him took a long time to learn the simplest things. The power of the human mind to resist the introduction of knowledge is the most marked feature about it. Jesus said things they could not understand. The essence of it is to trust God, believe in God, obey God, let your life be filled with the consciousness of God.

He spent all his time trying to make clear the fact that the God he talked about was a heavenly Father who loves; a mighty God, but a loving God. He said an amazing thing: "Not a sparrow falls to the ground without my Father." Nothing happens by accident, no life is hidden from him. He cares, watches, and guards.

Do you believe that? If you do you are lifted up into a region where circumstances can't touch you, you're sure of God.

Did any of you ever see John G. Paton? He was the loveliest old man I ever saw in my life. I remember his talking to us seminary students. He said that frequently when he was sitting on his porch reading or studying he would be conscious of some other presence. He would look up and see a gigantic savage with spear ready to throw. He said:

"I never was afraid, because I was perfectly sure I was immortal until my work was done."

His whole life was like that. Would not you like to feel a profound assurance that you were in the hands of God like that?

That was what Jesus taught. Won't you find it out for yourselves? The only way is to be a disciple and let him talk to you. Sit down with him, be teachable, patiently learn the lessons one by one! You can't expect to learn in a half hour what the disciples, willing as they were to be taught, took a long time to learn. If you are willing to sit down with Jesus as he is revealed here, and let him talk to you, you can learn the secret. The whole gospel is the unveiling of the heart of Jesus in relationship to God.

Now there are several things you are bound to learn if you are willing, several problems that will solve themselves, several difficulties that will simply vanish: and I am talking out of my own experience.

One of them is this division in our thinking. God is here, and the universe is there, and Jesus is there, and we can't get them together. But as you learn, as you let him talk, as you become a disciple, gradually that division of things will disappear. God becomes the father of Jesus. God becomes one we can know in Jesus, the kindness, the sympathy, the loving tenderness, the unselfishness, the devotion of Jesus to man. It gradually comes from that human life until we see it in the heavens. God is like Jesus, and the world that seems so strangely impersonal and ruthless becomes the house of God. We are in our Father's house.

I think the greatest single experience of my life as a student was when I found the God and Father of Jesus everywhere in the world. I could look out on it and feel I am at home in it: this is my Father's house.

This present generation has a general attitude of loving outdoors. Where did you get that from? This love of nature, this feeling of being at home in nature wasn't always there. Primitive man is afraid of nature. It came through that disclosure that God is in it, so you need not be afraid. God made this world for us to dwell in. The whole world is the expression of one whose supreme purpose it is that we shall fulfil and realize the greatest, highest life.

You want to know God? You will have to be a disciple and get acquainted. And the first and simplest step is this: I want to know God within. I want to realize that God, mighty as he is, is as friendly, tender, sympathetic as Jesus.

Be a disciple, a learner! Open that wonderful Book and read it! It isn't as long as the average best-seller. You read many a novel in one day that is longer than the New Testament, but not as deep. It is only a little book, but how marvelous!

The difference between the most ignorant person and the most learned person is simply a matter of discipleship. The difference between one who is utterly outside the truth and one to whom the truth is visible within is a matter of discipleship, of willingness to let our Lord teach us.

"My Grace Is Sufficient!"

2 Corinthians 12. 9

Rev. J. Stuart Holden, D.D., London

Here is a word familiar to us all as a message of great comfort and assurance, which has at its heart a challenge!

We do not always recognize it as such. "My grace is sufficient for thee," said God to Paul, and through him to people in every age. Then the challenge is, if that be true, Why have our lives such a poor quality? Why have our lives such an impoverished content? Why are our lives so unharmonious with our profession? Why is it that we are so unlike Jesus Christ our Lord? If this great word is true, and if all the resources of the divine nature have been made available for us in him who loved us and gave himself for us, why the spiritual weakness and moral ordinariness that characterize us?

I want that we should think about this great and dearly familiar word today with this in view, its flaming, inescapable challenge. There is nothing more startling, nothing more humiliating than the comparison between the average Christian's ideal endowment and his actual life. Not, I fear, that we frequently consider it seriously, for it is one of the ironies of life that we seem to have an always active faculty of self-protection, a fatal power of shutting out unwelcome thoughts, of deferring disturbing suggestions to more convenient seasons which never come. But sometimes divine love breaks through our defences with an invasion we cannot resist, and then we simply have to face the realities of our own situation. And in doing so we are mercifully not left to ourselves. There is one whose name is the Comforter, one who stands by us to quicken us, to guide us into all truth, to clarify our apprehension, and to vitalize into obedience all our slumbering moral energies. The final sin is to ignore his persuasions until under repeated repulse his light is quenched. For in thus doing we have forever destroyed ourselves.

Now sometimes it is by sudden calamity that we are forced to face the actualities of our own spiritual condition. Sometimes it is by the collapse of some cherished stability, by the failure of some keenly nurtured hope, or by the withdrawal of some confidently trusted support. Sometimes it is by the silencing of a loved voice, the dimming or withdrawal of some radiant influence. Sometimes it is by the illumination of the horizon with brilliance which casts the foreground into shadow. In some or all of these ways, in our own highest interests as Christian men and women, we are from time to time compelled to look facts in the face, to take stock of our moral condition, to hearken to him that speaketh from heaven. Indeed, a providence which is really kind must so order the secondary interests and concerns of any man's life as to give the supreme interests a chance, and as to give the man himself an opportunity of reorganizing success out of relative failure.

It is in this confidence that the God of love, the God and Father of our Lord Jesus Christ, does so prepare the hearts of his children by ways which are individually secret to them that I bring this word to you at this time.

"My grace is sufficient for thee!" It is recorded not merely that we may know the secret of Paul's endurance, of his uncomplaining acceptance of the hard lot which befell him in Christ's service. It is that, of course, for apart from the experience this word defines Paul is simply without explanation to us. He is a phenomenon which we can and must admire, but can never emulate. It is, however, much more than that. It is the expression of vital truth in terms of actual life. And it is so said lest any of us should at any time ever try to avoid its significance to himself by pleading his inability to comprehend the abstract. This word is the divine answer to the instinctive desire of the awakened heart, the one who knows something of his responsibility to follow Jesus Christ and has yet learned a great deal of his inability to do so. It is set in terms of human life that we may understand its inwardness and apply its meaning to our own state. For let me remind you that Paul is not a man who lived in another sphere from our own, removed from the common temptations and weaknesses of our life. As a matter of fact, in this respect he was singularly like us, that as an offset to all his visions and revelations he had a handicap to the realization of his ideal, which was that he might always and without deviation follow Jesus Christ his Lord. He had a perplexing, persistent, humiliating infirmity. Its actual nature is undisclosed, and I think it is undisclosed in the interest of our understanding of this word which was given him to live by. Had we known what Paul's thorn in the flesh was we might have come to persuade ourselves that we could quite easily have borne that, compared with what we have to bear! We might have regarded what evidently meant much to him as a mere triviality, for so self-centered are most of us that our own afflictions are always the sorest that ever visited the sons of men! So Paul's experience is just defined as a thorn piercing his flesh, a small thing in itself, but with immense powers of irritation, and embarrassment, and inconvenience.

And Paul was just like us, too, in this other respect, that his one idea was to get rid of it, to get that circumstance of his life changed. Hence his persistent, passionate prayer that he might be freed from the pull and the force of this condition. But God said:

"My child, you want me to work a miracle for you? I am going to do far better than that: I am going to work a miracle in you. It is not the condition that needs to be changed: it is you that need to be changed. As a matter of fact, the condition has been arranged with this in view, to throw you back and to shut you up to my grace, to make you realize your incompetence to stand up to life by yourself, to convince you that you never were intended to stand up to it by yourself."

Hearkening thus to God who spake these familiar words to him, Paul learned that there is a spiritual competence which is the complement of every earthly situation. He learned that there is a strength which means maximum efficiency in human weakness. He learned that the conference of a divine gift is far better than the solution of a human problem. And never again did he flinch from his hard lot. Never again did he try to contract out of the conflict. Never again did he attempt to excuse himself from the utmost Christian discipleship. Life had a new charter,—"My grace is sufficient for thee!"

Forgetting Paul for a moment I would ask you to look at this word in the light of the challenge which is implicit in it. If there is sufficiency there should be efficiency both in our personal Christian lives and in their creative effluence, the greatest and most immeasurable fact in the life of every one of us.

Without attempting to enter upon any discussion in regard to grace or to define the infinite, let it suffice that grace here connotes the active life of the God of love in and amongst his children, and that that life is to be identified with the perpetual presence of Jesus Christ, in whom grace and truth were once embodied for us and our salvation, and from whom they ceaselessly radiate to bless our lives.

Sufficient

It is similarly impossible to define the limitation of the word "sufficient." That is probably the most elastic word in all human speech. It covers an incredible range and variation of need. "Sufficient," it is at once small and large. Its meaning and measure are just as different as are the individual circumstances of our individual lives. And yet its plain meaning is sunlight-clear. It is that a Christian is adequately empowered for his every task. It is that the ideals to which he is committed are not out of his reach. It is that the duties by which he is challenged and the circumstances by which he is confronted are not to be constant discoverers of his ineptitude. It is that the strain involved in loyalty to Christ's example and expectation is not a breaking strain, that it is indeed nowhere near a breaking strain.

The other day I was on the ocean coming to this land. I lay in my berth one night when the storm was raging. Adverse winds were challenging the progress of the ship. As I listened to the tempest I realized that underneath its howling was the regular throb of the turbines. It seemed as though away down in the heart of the ship those great turbines were beating out regularly the reiterated assurance to the vessel and all that sailed on it:

"My strength is sufficient! Let the winds blow! You have something on board that is stronger than the storm. There is something in you that is greater than the storm at its worst."

It seemed to me that night a parable of the thing I want to say to you today, "My grace is sufficient." And again let me remind you for your reassurance that the word "sufficient" is the most elastic word in the human vocabulary. We know nothing it does not cover.

Many years ago I visited a lady in New York City who recently had passed through a sea of trouble and sorrow. With her face radiant, obviously at peace and calm, she told me of her experience of God in those days of trial and heartbreak. She told me how when it was all over—two funerals had taken place from her home,—as she knelt to pray she looked up into the face of the Lord and said:

"I thank you! Your grace has been wonderful to me in these days."

She said, and I had every reason to believe she was not speaking out of mere unregulated emotion, that with the clearness of a bell (as it seemed) there fell upon her ears these words of rebuke:

"No, my child, my grace has not been wonderful, it has been sufficient! And that is more than wonderful! You might have had wonderful grace that was not adequate. You might have had wonderful assistance that did not yet realize the full weight of that under which you are suffering. My grace is sufficient for thee!"

This word further means—it meant to Paul and it must mean to us—that former personal experience is not the proper measure of our life's possibilities.

Nothing tends to be so dissuasive as the memory and conscience of our own past. Its limitations, its insufficiencies, its disasters and remorses are all apt to impress themselves upon our minds as having been unavoidable. And by the same token they forbid any fresh and further adventure of faith. It is amazing how ready we all are to live in the history of our imperfections, unaware that such contentment is neither more nor less than a denial of God's assurance, "My grace is sufficient for thee."

The past has no mortgage whatever upon the future. The entanglements which are the entail of the past are not a final handicap upon our new beginnings.

If this word is true the power of the dead hand is broken, the open road is before us. I look back upon my past and it says, "Unworthy!" And I say Yes. I have to. I am utterly, inexcusably unworthy. But when it says, "Unfit," then in the name of God I say No, since God is God, and since his grace is made sufficient for his people! This silences every misgiving which rises like a miasma out of the past. The future is as bright as the promises of God. Chase your misgivings with this evangel distilled out of Paul's experience:

"God is able to make all grace abound toward you, that you always having all sufficiency in all things may abound unto all good work!"

Now for the challenge!

The Challenge

All this being so, why this weakness of life? Why this unprotesting acquiescence in a state of things which has established itself in our lives, of unconcern at uprising tempers, at inconstant moods, at senseless envyings and selfish motives, all of which are as unlike Jesus Christ as Arctic wastes are unlike tropical forests? Why lives which appear to proclaim that though Christian in the sense of believing Christ's revelation of God, they have no spiritual capital, and are hence tentative, hesitant, apologetic, unconvincing, afraid of the world, unable to meet their obligation?

If this be so, why this complacency before the refutation of Christ and his gospel by an indifferent and cynical age, and before the scorn of modern pagan-

ism? Why this passive acceptance of existing evils entrenched in the social habit and the business practice of our day? Why leave them unchallenged?

If this great word be true, why this contentment with mere marking of time on the part of the church so long as it marks time to a tune you personally approve of? Why this satisfied shortcoming and apathy regarding the kingdom of the Redeemer and its demand for selfless living? Why this heavy-footed and dull-eyed unreadiness to go forth and meet him in the fields that are white unto harvest?

If this great word is true, why this failure to recognize that our God is marching on, and that they who would be in fellowship with him must march on too, neither faster than he goes, nor slower?

Surely, surely if his grace is sufficient as he says, the adequacy of the endowment to the apportioned task of each of us is likewise the measure of our condemnation for its neglect! "Noblesse oblige" is surely the motto of all who name the name of Jesus Christ.

If you and I scrutinize our personal weaknesses in any of these suggested directions, and beyond them too, we shall find that behind our weaknesses there is an enormous strength both of tendency and disposition. What we call our moral weakness is, viewed from another and I think the proper angle, just enormous strength which is pitted against Christian idealism. But over against the humiliation of this recognition is this great word, "My grace is sufficient for thee!"

I suppose many of us here have been in Switzerland and have enjoyed the ascent of some great snow-clad peak by means of the rack-and-pinion railroad. Those slopes we never could have trod, those tops never could have been reached by our unaided efforts. But how does that rack-and-pinion railroad ascend almost perpendicularly? By the streams from the Alpine snows formed by the action of the sun, and passed over great turbines, which generate power for lifting the cars to those impregnable heights, so that you and I, inefficient climbers, are carried to the place we would be by the power which descends from the very place.

Do you see what I mean? Just as the streams from those melting Alpine snows create the power that is necessary for ascent to the fields we see lying there in the sunlight, so grace is adequate to lift these poor lives of ours to its own level.

Do you see the challenge that is at the heart of this familiar text, "My grace is sufficient for thee"? Why, then, this manner of life?

Now to many of us for far too long this word has just been one of the jewels of which the gospel of Christ makes us the possessors, but one which like the wonderful jewels displayed in some of our city museums we have only looked upon with admiration and with pride. It has always been ours, and yet in a sense it has never been ours. We have always looked upon it as a divine promise. It isn't a divine promise, it is a divine fact! And there is an eternity of difference between divinely declared fact and divinely offered promise. "My grace is sufficient for you!" It has always been ours potentially, but actually it has never been ours as it might have been, and as by God's mercy it may become ours. The actual word of promise, it may be, has never stirred us. We have simply rested in the sense of security it has induced, but we have never aroused ourselves hitherto, it may be, to the discovery of its content and its implication. It has always been ours, and yet it has never been ours in the sense in which it should be, and God grant henceforth will be.

Now let the challenge which has always lain at the heart of this word bring to an end our self-content! Let it inspire us to bring our lives under the benediction of his covenant! For the world takes up our weakness, and flaunts our impotence in our faces, and mockingly asks, "Is thy God able?" Oh that our lives, with all the humility which characterizes the life of Jesus Christ our Lord, might give convincing answer that his grace is sufficient!

But mark you, one cannot know his grace apart from his government! The government of life must be upon his shoulder. Then "of the increase of his government and of peace there shall be no end"! Make Christ king, and he will make you conqueror! Give over to him the government of your entire life, and the gift of his grace will never fail you! He that is joined thus to the Lord is one spirit.

My last word is this: The only convincing, converting answer to the world's taunting, mocking challenge of Christian impotence is the answer of the life of Jesus manifested in ours, declared in its every sympathy, its every devotion, its every submission, its every sacrifice. And it proclaims, "Our God is able!" Unto whom, Father, Son, and Holy Ghost, be glory, as it was in the beginning, is now, and ever shall be, world without end! Amen.

So Much Light: So Little Heat!

A Rousing Declaration in the "Christian World" (London) by Ernest A. Jeffs

Two of the best sellers of the day are little books telling in quite old-fashioned language the old story of conversion and changed lives. "God in the Slums" and "Christ Down East" are being read by people outside the churches who respect the churches for this one thing, the power to change lives. And they are being read by people inside the churches who, using a different language from that of the old evangelicalism, secretly yearn for the warmth and joy of the old evangelical experience.

This is, indeed, what may be called the secret motive behind the various "movements," "crusades" and "campaigns" for spiritual revival. It is not an inrush of new members to the churches that we chiefly desire. Our real hope is that somehow a fire will be kindled that will warm our own hearts. We have had so much light, so little heat. In adjusting the expression of our religion to the new knowledge and the

new social duties we have lost the feeling of the miracle, the wonder, of Christianity. We still say confidently enough that only Christianity will save the world; but this is little more than a cool intellectual assent. The average liberal Christian of today is depressed by the lowness of his own religious temperature.

* * *

Is it possible to recover the experience of the heart on fire and yet to remain loyal to all light and to avoid mere sentimental religious reaction?

Possible or impossible, it has got to be done if Protestant Christianity is to survive. No church can live on a cool intellectual assent. No political party can live on it, much less a religion. Certainly no religion can sweep the world with it, make converts, and fill the hearts of men with joy, peace and power. And if Christianity no longer promises joy, peace and power it is no longer a gospel, no longer anything more than one of the philosophies, one of the humanitarian institutions. The hope of Christianity lies in this, that in every branch of the Christian church there are men and women who cannot rest content with that second-best view of their religion. They stay in the institution with all its faults and lukewarmness because they believe that some day, somehow, the Pentecostal fire will blaze up once again.

* * *

There is nothing worth preaching but evangelical Christianity, the Christianity which is in the plainest sense a gospel.

I am aware that that declaration is liable to be resented on the one hand and misunderstood on the other. It may be resented by those who hold that the finer sort of Modernism supersedes the evangelical expression of Christianity. And it may be misunderstood by those who hold that Evangelicalism rightly excludes many of the methods and conclusions of Modernism. Yet I intend no setting up of one school against the other. All that Modernism teaches as to the ultimate authority of the inward experience—that and nothing else,—I would preserve. But we have got to make up our minds as to whether Modernism is anything more than a re-statement, a mode of expressing what we may still without stumbling or blushing call the evangelical experience. Protestant Christianity is an evangelical religion or nothing.

* * *

"Nothing worth preaching but evangelical Christianity." I stress the word "preaching." There are plenty of things worth lecturing about, holding classes upon, writing and talking about, discussing with eager and anxious keenness, so that nobody can say he was enticed into the church or repelled from it through the withholding of knowledge. But preaching is not lecturing or debating. It is the central point, the true sacrament, of Protestant worship.

The modern preacher has no authority whatever except as he declares a thing so real, so plain, so self-authenticating, that he needs no other authority than the witness of what he has seen and heard and known. Is there such a thing? Yes, and only one such thing: that the life of a man surrendered to Christ by that step in the dark called faith can be utterly changed, transfigured,—filled, in a word, with peace, joy and power.

Unless the pulpit proclaims this message, and proclaims it all the time, and in a sense proclaims nothing else, I see no reason for the pulpit as distinct from the lecturer's desk to exist. This is the only claim of the Protestant pulpit to compete with the Roman Catholic altar. One does not like the word "compete" in this connection, but I use the word in the sense of offering a more precious gift to the world. And there is no gift of religion that the modern man will call precious except the gift of miraculous spiritual re-birth. All the other gifts he has. Science, culture, civilization have poured their treasures upon him, but at the heart of him he knows that he lacks that radiance which glorified simple men and women in the ages of faith. To get that is the only miracle he cares about, and it is the only miracle in which he is still prepared to believe.

* * *

Here is the difficulty: The modern man—let us say the modern Christian, loyal but unenthusiastic,—observes the "miracle of conversion" in drunkards and outcasts, and he nods approvingly and murmurs:

"Yes, that's the sort of Christianity that counts!"

But the paradox is that this gift which is bestowed on the drunkard and the outcast does not come to him. He is moral, humane, a subscriber to good causes, a good fellow in every way. He cannot feel himself a sinner. He cannot see himself in the position of the sinner saved, the brand plucked from the burning. Where is the preacher to get him? How can he himself get the one thing he wants out of religion, the experience of joy and thankfulness which was associated in old days with conversion, and which sent men out into the world as eager evangelists?

The only way to recover that experience is, in the first place, to recover a sense of the intensely personal character of religion.

We say: "Only Christianity will save the world," meaning just and peaceful policies, goodwill in industry, fair play to nations and races. But that is not enough. That does not get a man up in the morning with a song in his heart and iron in his will. I suggest that one of the modes of pulpit apologetics that might be dropped for a time is that which argues from what the world would have been without Christianity. It is all true, and it is mostly ineffective. We have already accepted Christianity for the world: we want it for ourselves. We want it in that warm, intimate, personal form in which it was enjoyed by the great Christian saints, poets and evangelists, but which we can hardly even imagine without straining ourselves to feel things we do not feel and to use phrases which are not real or natural to us.

To strain after these experiences is useless. Nobody can become radiant by a conscious effort of the will or the imagination.

The thing which makes religion radiant is nothing less, and can never be anything less, than the experience of salvation: salvation at least in the sense of liberation from the lower self. The only preaching that is worthwhile is the preaching of salvation. And the reason

EVANGELICAL SCHOOL OF THEOLOGY

we moderns miss the radiance is that we find it almost impossible to admit that we need saving. The drunkard and the outcast admit it for themselves, but they are increasingly in a minority.

* * *

You can hardly base a universal and absolute religion, says the educated modern, on the abnormal experience of the drunkard and the outcast.

It is just here, as we contemplate our own excellencies, that the fundamental truth of evangelicalism may suddenly overwhelm us. Just here, in this grave complacency, lies the danger of spiritual death. The haunting thought arises:

"Is this, then, all we are to know of spiritual experience, this goodwill, this good nature, this cool and rational humanitarianism, this unemotional collective Christianity? Is this the end of all the visions and ecstasies and martyrdoms? Is there no inward experience higher than the self-approbation of the completely civilized man?"

If this is indeed all, why drag in religion? Why speak of God when man is so clearly self-sufficient?

We must choose between this modern humanism and the religion of the grace of God.

Not for one moment need we doubt the choice of the modern man when we put the question fairly to him: "Are you satisfied?" He is not satisfied. The higher his cultural achievement grows, the more deeply dissatisfied does he feel with his spiritual powers. Dr. Johnson, recording in his diary a period of mere harmless existence, sets down a deep and piercing thought: "This is not the life to which eternity is promised." There is something in man which cries out amid all his gains for the life that is worthy to be eternal. And such a life is the unique, the miraculous gift of Christianity.

This is merely a suggestion, a guess, as to how the Christian preacher might approach the modern man with the gift of life. That approach is the preacher's special task and privilege. What I am trying to emphasize is that our Christian preaching—indeed, the whole activity and direction of our church life,—should concentrate upon this evangelical offer to the individual, whether he be unlettered and outcast or cultured and respectable. Everything else, relatively speaking, is irrelevant. In his class room or lecture hall the preacher may profitably deal with the inquirer who is worried over Freud's complexes or Jeans' galaxies. In his pulpit he has but one concern: to offer to men and women the eternal choice between spiritual death and spiritual life.

* * *

We have so much light, so little heat! We have won the battle for freedom of speculation and the right to live fully with all the faculties of our physical and mental nature. All that religion can say in conciliating the modern mind has been said. But the modern heart is still unsatisfied.

Modernist, Fundamentalist, evangelical, the final word from the Christian pulpit must always be:

"You have heard the evidence. Now make your choice and take your chance!"

Do not let us be afraid of the word "chance"! There is a chance that it is all delusion, all subjectivism. Faith, conversion, is to take even that chance . . . along with Christ. It is in the last resort a venture, a burning of boats. Yet not altogether a venture, for all around us is the witness of those who have made the venture and in making it have come to the experience for which we long. They have found the peace that follows the irretrievable choice, the power of the life that is surrendered to Christ for every task and any sacrifice, the inexplicable joy that rises in the clean heart like a wind from the eternal land!

At a Women's Interdenominational Foreign Missionary Conference at Northfield. (By courtesy of "Missions.")

The Missionary Manifesto

4. As Recorded by Luke

Rev. G. Campbell Morgan, D.D., Philadelphia

In the process of our consideration of the Missionary Manifesto of the King, the great commission under which all our work is being done whether at home or abroad, we have so far looked at the phase of the missionary commission as recorded by Matthew,—the central word the king's authority,—and the phase of the commission as recorded by Mark,—the central word "the gospel for the creation." This morning we come to Luke, and for the moment by way of introduction I am going to read the words only.

In the 24th chapter our Lord is speaking to the company of his own after his resurrection, and the particular words are in verses 48 and 49:

"Ye are witnesses of these things. And behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem until ye be endued with power from on high!"

There we have the record of our Lord's charge to his disciples from the pen of Luke, and as on previous occasions, so here we pause to think for a moment of this Gospel, and of the writer, and of the peculiarities of the Gospel, all leading to the peculiar emphasis of this phase of the missionary commission.

I remind you then, first, that this Gospel is the one book in all the Bible that did not come from the pen of a Hebrew. It was written by a Gentile and Greek.

What bearing has that on our study? It has this bearing: in all the Gospel do not forget that the master passion of Greek idealism was that of the perfection of personality! Luke was brought up in that atmosphere. When he wrote the story of Jesus he wrote it, as you remember, for one man, Theophilus. So a Greek writes for a Greek the story of Jesus. If you will permit me I will summarize it like this. He says in effect:

"Theophilus, I have found an answer to all our questionings as to the pattern of perfection! I will draw for you the picture of the one perfect man."

That is what he has done. That is the key to the Gospel according to Luke. It is the perfection of the personality of Jesus. He shows marvelously in all phases the fulfilment of the Greek ideal in Jesus, how everything the Greek dreamed of was realized in him, and more than realized. Then continuing, he shows how Jesus was such a one as to shatter into fragments the Greek ideal of personality.

You have the living Jesus in the first nine chapters,—the baby, the boy, the man, perfect personality culminating on the Transfiguration Mount. Greek idealism has been fulfilled in the person of our Lord. Then in effect Luke says:

"But Theophilus, the most wonderful thing is yet to come! He turned his back upon his own perfect personality, humbled himself, and handed that perfection over to mutilation. He went to a cross."

Do you see? And that for the Greek was foolishness. There could be no beauty in mutilation, said the Greek, but this Gospel says the final glory of the person of Jesus was never revealed but through the way of the cross. He shows you Jesus the risen One, radiant in all loveliness of his superhuman personality, and yet with scars in his hands which he showed his disciples: the insignia of the ultimate and final royalty, and nobility, and beauty of human life. That is Luke's Gospel.

When he comes to tell the story of our Lord with his own after his resurrection he records the things he told them about their mission in the world. This is what he writes:

"Jesus said, Ye are witnesses of these things. Behold, I send the promise of my Father upon you, but tarry ye in the City till ye be clothed with power from on high!"

There are three things to be looked at: the deposit, the debt, and the dynamic. That is to say, that which is our deposit, that which we hold on trust, that for which we are responsible, that which he has committed unto us. The debt is the obligation which results from the fact that we have this deposit. The dynamic is the secret of power by which we may discharge the debt.

"These Things"

What is the deposit? The deposit here is referred to in two words, "These things." Jesus said, "Ye are witnesses of these things." Let us keep that in mind!

I go over to another writing of Luke, the Acts of the Apostles, and glancing at chapter 5, verse 32, Peter beyond the cross, beyond the resurrection, the ascension and Pentecost, is speaking on behalf of the group:

"We are his witnesses of these things."

What things? What is he talking about?

Of course, when our Lord said, "Ye are witnesses of these things," he was referring to something he had already said. Let us go back and see what he was talking about! I go back to verse 44 and listen to him:

"These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me . . . Thus it is written and thus it behoved Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things."

That is the contextual explanation. Three things are clearly marked. First, the fulfilment of the economy of God: "All things must be fulfilled which were written in the law of Moses, the prophets, and the Psalms concerning me." The second is this, the Christ should suffer and rise again from the dead the third day. The suffering and glory of Christ are the second great fact. The third is the consequent moral reconstruction that is made possible, and so you read simply, "That repentance and remission of sins should be preached in his name."

With that in mind I am going to the Acts where I read, "We are his witnesses of these things." I ask the same ques-

tion, and go back to where Peter speaks in the previous verses 30 and 31:

"The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a prince and a Saviour, for to give repentance to Israel and forgiveness of sins."

"These things." Exactly the same! The wording may be changed, but the thought is not.

Here is Luke's account of the deposit of the Christian church. This reveals that for which we are responsible in the world anywhere, everywhere, and all the time. Glimpse at those things with me for a moment!

First, the fulfilment of the initial economy in Moses, the prophets, the Psalms. What our Lord says is that the whole of the Old Testament has found fulfilment in him. That is the first line of our witnessing. In Moses you have the law, but in this way, that the ideals of human life are revealed according to the divine pattern. The people who received it did not live up to it. You have the prophets, and their business was that of correcting the people who failed to realize the ideal. Take the Psalms, and what have you? There is no mood of the human soul that you cannot find expressed in some psalm. And Jesus said, "All are fulfilled in me."

And then the central thing: "Thus it is written and thus it behoved Christ to suffer and to rise from the dead the third day." The suffering and the glory of Christ the Messiah, the true interpretation of Messiahship, people had entirely missed that. In him two offices merge, king and priest. For generations they had thought of him only as the coming king, and had forgotten he was a priest. On the Messiah's brow there is a crown, but the crown is the mitre of priesthood. What about the Christ? He must suffer and rise again from the dead the third day, from suffering to triumph. You are witnesses of these things. The ideal, the courage, the hope fulfilled in me, and ultimately by way of my cross and resurrection, you are witnesses of these things.

And finally, that repentance and remission of sins should be preached in the name of the Christ who suffers and rises again. What is the relation of those to each other? Repentance—man's attitude; remission—God's answering activity. That is the message: these things, repentance in man and remission by God resulting from the suffering and resurrection of the Christ, and so ideals, convictions, hopes fulfilled. This is what the church has on deposit.

If you evacuate these things from your Christian message in the missionary field you have no message at all.

His Witnesses

Now the debt! "Ye are witnesses." What is a witness? Some one who talks? That depends, for there can be a good deal of talking that never bears witness, and there can be real witness without any talking. I think there will be talking if you are a living witness, but it is far more than somebody who talks.

The Greek word here, transliterated, means "martyrs." "Ye are martyrs of these things." Does it mean we are all going to die for these things? Not at all! We have made a remarkable reservation of the word martyr in our Christian hymnology and history; we save it for those who seal their testimony with their blood. In the Te Deum, you remember, we come to that phrase, "The noble army of martyrs praise thee," and when we sing it we think of those who have laid down their lives. It is a beautiful thing, but those who laid down their lives were not made martyrs by laying them down. They laid down their lives because they already were martyrs. Our sisters and brothers are laying down their lives for the faith in Russia today. Should there break out in this land actual persecution amounting to physical suffering and death it will not make martyrs, it will reveal them. A great many people talking about Christ will be found not to be martyrs.

The martyr is a witness. Witnessing indicates three things: Realization, manifestation, and proclamation of "these things." You are my martyrs, my witnesses, my credentials, my evidences, my samples. I wonder if that simple word does not get nearer than anything else? You are to go out into the world to witness to these things that in me the best is fulfilled through my death and resurrection, and repentance and remission of sins is possible to humanity.

Power from on High

And yet I wonder who is sufficient for these things? Thank God, in this connection our Lord revealed the dynamic! Here it is: "Behold, I send the promise of my Father upon you, but tarry ye in the city until ye be endued with (dynamic is the word) power from on high!" What is the dynamic in which we are able to discharge our debt? The promise of the Father, the coming fulness of the Holy Spirit.

Possessed by the Spirit we have the secret of realization. In union with Christ by the Spirit we have the secret of manifestation. We are workers together with God and have the secret of proclamation in our lives, under the mastery of the Spirit.

And what is the great word that arrests one there? "Tarry ye!" The principle abides, but the application is changed.

The principle is this, that it is impossible to be his witness apart from the Holy Spirit. Do not go, said Jesus, and try to witness for me by the cleverness of your argument or the splendor of your organization! Tarry till ye be endued with power from on high! Human judgment and human energy are injurious to this witness in the home land or the foreign field. Our beloved fellow workers in the distant lands know this, and no one knows it better than such. "Tarry ye," make no attempt to do this work of witnessing until there is the endowment of power of the Holy Spirit!

The application is changed. Their tarrying until the day of Pentecost was necessary. Our tarrying is unnecessary because the power is immediately available. I have heard as I have gone about the country that people are holding what they call "Tarrying meetings." You cannot do anything that reveals your spiritual ignorance more than that! Jesus said, "Tarry until I send forth the promise of the Father!" He sent it forth, it came in fulness, the Holy Spirit came to abide, and as far as we

may express the thought in time and experience no man at Pentecost was more filled than this audience may be filled with the Holy Spirit this morning.

One word more in Acts where Peter says, "We are his witnesses of these things, and so is also the Holy Ghost whom God hath given to them that obey him." We and the Holy Ghost! That is the secret of all witnessing.

(To be continued)

How God Saved a Would-Be-Murderer of His Family

Rev. Howard W. Pope, D.D., St. Petersburg, Florida

Soon after I became superintendent of Men at the Moody Bible Institute of Chicago I entered my office one morning and found about a dozen students awaiting my arrival. There was also an elderly man, who sat in a chair by himself. I greeted them all, and sitting down at my desk I began calling the students to me.

I had disposed of perhaps half of them when this elderly man said:

"Mr. Pope, if I can't see you pretty soon something is liable to happen!"

I told him that these students had to attend a 9 o'clock lecture and that I must see them first, but I soon would be at his service.

When the students had all gone I said to the man:

"Now, my friend, what can I do for you?"

"Can I see you entirely alone?" he asked.

I told him he could, and took him to a room I used as an office when I wished to see anyone privately without danger of being disturbed. As we entered the room the man asked if I would lock the door. I turned the key, and sitting down by his side I asked what I could do for him.

It was a case of domestic trouble. His wife seemed to have a discontented, never-satisfied disposition. If he hired a large apartment she worried because she had too much to do. If they took a small one she did not have enough room. If they lived in the city she wanted to go into the country. If they were outside the city she was lonesome and wanted to go back.

This was the story ever since they had been married. He was a foreman in a factory and earned $35.00 a week, which he turned over to his wife as soon as he was paid. Before the World War $35.00 a week was a good salary.

This man said he was not a drinking man. He had had only two or three drinks that morning, but he had hardly slept for three nights and was just about crazy with his grief and trouble. He said he might have gone to a lawyer, but he would only take his money, probably, and really not help him. He could have gone to a priest, but he was not a Roman Catholic. He thought that if he came to "Moody's" he would find a friend who would sympathize with him. It was encouraging to know that the Institute had made that kind of an impression.

I asked the man to briefly tell me his story. He tried to hurry, and finally reached the end of his story. His wife had turned his two sons and daughter against him, and he had decided to get a gun and shoot them all that night.

I was staggered at the magnitude of the problem confronting me. Here was a man half crazed with whiskey and loss of sleep. He had decided to kill his whole family. His object in coming to me was simply that when I read of the killing in the next day's paper there might be one who knew that he had good reason for it. In other words, he wanted me as a witness. How could I divert him from his purpose?

I asked if he thought his wife was prepared to die. He replied: "I should say not!"

"And yet," I said, "you are planning to send her and your children also into the presence of God without a moment's time for preparation! Do you think that is right?"

He admitted that it was not.

"And you would be sent to the electric chair. Have you thought of that?"

No, he had not thought of that.

Recalling what I had often seen demonstrated in personal work, that one can learn more in a few minutes on his knees than in talk about sin and salvation, I said I was sorry for him and for his wife also, and suggested that we pray for her. I dropped on my knees and pulled him down. He yielded readily. I asked the Lord to change the woman's disposition and to make her more contented with her lot, to help her see the good traits of her husband, his kindness and generosity. Then I began to pray for the man. I asked God to forgive him for his sins and to take away his wicked desire to murder his whole family.

I suggested then that the man pray for himself. He said he could not. I told him I would lead him if he would follow me, repeating the words after me just as far as he could honestly do so. He said he would.

I began with confessing his sin in planning to murder his family, and asking God to have mercy on him for Jesus' sake. I led him to accept Jesus as his Saviour and to promise to serve him all his life. He followed me in a clear voice, and evidently was sincere in all he said. I led him to pray for his wife and children, that they might be reconciled and live happily together.

When we had risen he said to me: "Now I don't feel like shooting anybody, Mr. Pope! Things look different to me now. I guess I am different myself. I'm glad I came over to see you." Then he gave me his name and address.

I searched the papers carefully for two or three days, and found no news that the man had gone back on his promise. I felt I had been nearer the gates of hell than I had ever been before, or wished to be again. I thanked the Lord that he had guided us safely through a great crisis in this man's life, and that of his whole family as well.

As we think of our own happy homes let us pray for those homes where there are but few happy days and where there is little prospect that the future will be any brighter!

International Sunday School Lessons

June 7, 1931
Jesus Crucified
Luke 23. 33–46

Our Lord's three sayings on the cross recorded only here give keys to the lesson portion.

"*Father, forgive them: for they know not what they do!*" (*34*). *Groups around the cross, 33–38.*

What were they doing? What had they done? For answer let us look at the groups around the cross during these most solemn hours in the world's history!

Here is a group of Roman soldiers, doubtless utterly ignorant of and indifferent to the significance of the event. They were just doing their duty: three more criminals paying the death penalty. THEY KNEW NOT that they were perpetrating the greatest tragedy in all history, on one hand, or that on the other hand in their actions they were fulfilling ancient prophecy concerning Messiah. (Psalm 22. 18.)

The people stood by gazing soberly as their cry "Crucify him!" was fulfilled before their eyes. THEY KNEW NOT how far their choice of Barabbas and their cry for the crucifixion of Jesus influenced Pilate to make the fatal decision.

Some of the rulers were there who had engineered the whole tragedy. They were the prime instigators, the persistent promoters of the crucifixion. A group of them stood yonder, and sneered, saying, "He saved others; let him save himself if he be Christ, the chosen of God!" What if he had! THEY KNEW NOT what they were doing (Acts 3. 17), nor the dilemma in which our Lord was placed by this repeated challenge of the rulers (35), the soldiers (37), and the impenitent criminal (39). "If thou be . . ." but self-preservation could only be by the sacrifice of devotion to his mission and love of a world in sin. Saving others is still the only hope of the world, saving self its curse.

How blind men are to the meaning and results of their intentions and actions! Yet blindness, ignorance of results, is no excuse. It is SIN, and must seek forgiveness.

Make it clear that though these were the actual participants in that tragedy, it was our sin too that sent the Son of God to the cross!

"*Today shalt thou be with me in Paradise!*" (*43*). *What the cross meant, 39–43.*

Our Lord's second saying recorded here, "Today shalt thou be with me in Paradise," suggests that this episode in which the two criminals have part is an object lesson of the whole meaning of the cross.

Both men at first abused our Lord. But something happened to arrest one of them. Maybe our Lord's prayer for the forgiveness of his persecutors astonished him, and suggested the vileness of his own heart and the possibility of forgiveness for himself. Maybe our Lord's loving care for his mother touched his own memory and emotions. Note his actions: he checks his associate, he confesses his own criminality and admits the justice of his penalty, he realizes the fear of God. Then he speaks of the innocence of Jesus, and turning to our Lord at the moment when he was touching bottom this penitent brigand expresses faith in him as king, and asks to be remembered when he comes to reign.

What triumphant vision and faith! What confidence in Christ's willingness and power to benefit him!

Our Lord overgranted his request with the promise of a speedy entrance into Paradise, "today" and "with me"!

Thus from the side of our crucified Saviour one man went with him to glory, the other did not.

Every man must meet Jesus at the cross. Faith in him as our sin-bearer is the only way of salvation.

"*Father, into thy hands I commend my spirit!*" (*46*). *The death of Jesus, 44–46.*

Physically, all the narratives make it plain that Lord Jesus consciously yielded up his spirit: it was different from ordinary human death. Nature was convulsed and darkened. The thick, gorgeous veil that hung in the Temple between the holy place and the holy of holies,—symbol of separation between the holy God and sinful man,—was rent from top to bottom as if by unseen hands above.

Theologically, the atoning death of Christ is the central fact of Christianity. We cannot know or explain the infinite mystery of it, except as we take the words of Scripture, such as that he died as the Lamb of God, the just for the unjust, etc. It occurred at 3 p.m., just when the Passover lamb was being sacrificed in the Temple, bearing symbolically the sins of Israel.

But whatever it means theologically, its practical meaning to each one of us is all-important. It was there my sins were expiated, my forgiveness achieved, my access to the Father assured. And all my ascents in Christian experience must be in full view of the cross!

Golden Memory Text—He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed. Isaiah, 53. 5.

June 14, 1931
The Resurrection and the Ascension
Luke 24. 25–40, 50, 51

Our Lord risen and living, 24. 13–40.

Even the rigid critics acknowledge the straightforwardness of the Emmaus narrative, as if Luke got it from one of the two disciples, perhaps Cleopas, who is named.

It sets before us, first, some negative discussion about the fact of the resurrection. Note the dubious attitude of the two! They did not expect it, and were leaving Jerusalem in this unexpectant mood, even though they were keen about the crucifixion and other events of the past week.

There was no collusion. They differed and disputed among themselves.

What hope they had in Jesus of Nazareth as redeemer of Israel had collapsed.

They did not believe the news brought by the women about the body being missing from the tomb and about the angels who declared Jesus was alive again.

They did not deny, but they did not heed the word of those who checked up the news brought by the women.

Could there be less fertile soil for fictitious stories of the resurrection to grow in? Is it believable that people in such a negative state of mind would invent the story?

Yet all the time there was the risen and living Christ walking and talking with them!

At length he takes command of the situation (25). His method with the two is not at first to open their eyes to know him, but to build up their faith in Messiah out of their Scriptures: not primarily out of their personal experience. He gently rebukes them for slowness of heart to believe their Bible. Doubt must be given concrete expression before you can determine the cause of it and the cure of it.

Our Lord began with Moses, that is, at Genesis,—the right place to begin,—and went through the whole Old Testament interpreting to them all the passages that referred to himself as Messiah. Yet, strange to say, the eyes of the two were not opened to know Lord Jesus while he opened up the Scriptures, but later as he blessed and brake the bread. HIMSELF, not even their Bible, was the secret and source of their recognition. It is still true that he can reveal himself in the ordinary events and duties of everyday life.

Our Lord living and ascending, 50, 51.

How shall this natural and yet supernatural life of Jesus end?

There follows a sort of summary of our Lord's teaching during the 40 days' appearances, or it may be his parting words, 44–49.

Finally, the lesson relates briefly the ascension. Instead of just disappearing as at other times, he rose from earth in their full view while in the act of blessing the disciples, and a cloud received him out of their sight. After which they returned to Jerusalem, no longer in fear and doubt, but filled with joy and constant in Temple worship.

Some are still saying nowadays that the Old Testament is a mere literary patchwork comprising late forgeries, interpolations, editorial errors, and what not. They say the Gospels contain later inventions and interpolations imposed by the authors and editors upon a mere skeleton of facts. It is a serious situation. An unreliable Bible means an unreliable Christ.

The evidences of the historic reality of Jesus of Nazareth have been formulated by Christian scholars in the past, and are unanswerable. And Jesus Christ in turn becomes a witness to the reliability and authority of the Bible. They stand or fall together.

In order to discredit the endorsement, as historic, involved in our Lord's references to O. T. persons and places and events, infidels and others say that in the days of his flesh he knew no more than the average Jew, he did not know what modern criticism thinks it has uncovered regarding the character of the O. T. records. But will any believer dare to say that the RISEN LORD did not know what he was talking about, that on the contrary, he was entirely mistaken and misleading when he explained the fulfillment of things concerning himself written throughout the Hebrew canon? Surely not!

The statement is that there was no break or change in his teaching as a result of his death and resurrection, 44: "This is what I told you while I was still with you, that everything must come true. . . ." (Weymouth, Goodspeed.) He established the reliability of the Hebrew Scriptures by focusing them upon himself.

Golden Memory Text—It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us! Romans, 8. 34.

June 21, 1931
The Sin of Causing Others to Stumble
Romans 14. 13–23

At chapter 12 Paul begins the practical part of his letter to the church at Rome, the application of his teaching to the life and service of believers.

Our lesson portion gives his exhortations regarding the mutual forbearance of believers in the everyday case of meat offered to idols. It is all confined to believers, "brothers."

Question: Should believers eat meat offered to idols, or not?

Verse 1 gives the cue. Paul has in view those brothers who would be "weak in faith," less instructed in Christian teaching and less established in Christian character than others. Scholars tell us that in the great heathen city of Rome nearly all the meat offered for sale in the markets would be from carcasses that had been first presented to idols. The question arose, May believers eat such meat without sinning?

Paul knew that the Mosaic laws as to clean and unclean animals were abrogated in Christ, that meats as such had no moral quality (14, 20). But young converts who had not yet been freed from all the influences of idolatry would have tender consciences in this matter, and for them to eat would be like a lapse into idolatrous practices. It was not an essential matter, hence Paul enunciated the principle of self-denial on the part of the stronger believer out of love (15) for the weak brother.

The lesson passage contains both negative and positive exhortations. Take paper and pencil and write them out in separate lists!

(1) "Let us not therefore . . .!" 13–15. Forbearance in one's actions so as not to trip or injure a weak brother, and reasons therefor. Don't eat if . . .!

(2) "Let not then . . .!" 16–18. Safeguarding of one's reputation and influence, and reasons therefor. Don't exercise your rights if thereby you will get a bad name! The kingdom of God is not a matter of food, but of character. Don't eat or drink if . . .!

(3) "Let us therefore . . .!" 19–21. Constructive effort based on the foregoing. Total abstinence from anything hurtful. Don't do anything if . . .!

(4) Finally, a twofold exhortation as to personal, individual faith, 22, 23. Exercise your faith between yourself and God! Whatever does not spring from convictions before God (not from other people's opinions) is sin.

Question: But how about personal liberty?

Looked at from another angle it is a question of individual Christian liberty.

Every believer should have convictions (14). But in exercising one's rights one should consider his influence on others. Christian liberty should be conditioned by consideration for the weaker brethren and sisters. One is responsible before God not only for his own character, but also for his reaction on others. It is better to surrender one's liberty in non-essentials than to destroy a fellow believer—in fact, anybody,—by actions that violate his conscientious scruples. An act may be right in itself for you, but is it expedient? Will it hurt another?

Love leads to surrender of one's rights on behalf of the other for whom Christ died; to the voluntary limitation of one's liberty in Christ.

Such abandonment of rights for Christ's sake is the highest exercise of Christian liberty.

The weak brother should not stay weak and make himself a nuisance. He should get edified and strengthened in faith. There is danger when he wants to impose his views on the rest of us.

The question Paul faced has passed, but the principles he enunciated remain cogent for believers today. Name some current problems (such as prohibition) in which self-denial for the sake of others would prove to be a solution!

Golden Memory Text—It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth! Romans 14. 21.

June 28, 1931
Review—Jesus the World's Saviour: Suffering and Sovereignty

We have had the rare privilege the past six months of getting better acquainted with our Saviour and Lord by studying again the most beautiful book in all literature.

Only by frequent reviewing can one keep fresh on any subject, and a brief sketchy review of our Lord's whole life today will not be overdoing it. Prepare your list beforehand of outstanding events and teachings, from the circumstances of his birth to his ascension! Memorize outstanding sayings! Clear up any perplexing questions in the mind of your scholars!

Allow plenty of time for a review of this quarter's lessons, for though they cover only the last week or so of our Lord's life with one lesson on the 40-days period, they occupy about one-third of the space in the Gospels. The death and resurrection of our Lord are the most weighty events that ever happened in the world's history. Be sure that your scholars are familiar with the facts recorded in the Gospels!

But knowing the Bible facts is not enough. We must understand their meaning and their application to ourselves. Let the teacher, then, be a witness in the power of the Holy Spirit to Jesus of Nazareth, son of Mary, Son of God, through whose death and resurrection the glad story of repentance and remission of sins can be told to all the world!

Lord Jesus is not only saviour from the GUILT of sins past, but also saviour from the POWER of sin present, as he will one day also be the saviour from the very PRESENCE of sin.

Does every scholar know him as his personal Saviour and Lord?

During the next six months our lessons will be in the remainder of the New Testament.

Golden Memory Text—God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life. John 3. 16.

CHRISTIAN ENDEAVOR TOPICS—JUNE, 1931

Mrs. Ida Q. Moulton

The Need for Christian Thoughtfulness and Kindness

Acts 3. 1–10. June 7, 1931

Said a traveling salesman: "I go to hotels where I know I shall receive courteous treatment."

And what is courtesy? "It is doing that which nothing under the sun makes you do but human kindness. If the mind prompts the action there is a reason. If there is a reason it is not courtesy: for courtesy has no reason. Courtesy is the good will prompted by the heart full of lovingkindness."

* * *

Aunt Hannah, just home from the funeral of a friend, soliloquizes:

"Too bad folks can't have their funerals when they're alive an' well, 'twould do them so much good! Wish poor Mandy could have heard the nice things the minister said about her! Don't doubt it 'ud have cheered her quite a bit. There sat her husband, goin' on like his heart 'ud bust, an' he worked her almost to death, never givin' her a new bunnet or dress in a year's time. Too bad, too bad!"

How many over-worked wives and mothers and tired fathers there are whose burdened hearts would be lightened and cheered by some kindly words from those to whom they are giving their best, and all in faithful service! Let pre-mortem praise take the place of post-mortem praise!

* * *

A well-dressed foreigner who could speak but little English was sitting in a dejected attitude upon a bench in a city park. A young man passing saw him and stopped to speak to him, asking if there was anything he could do for him. The reply of the foreigner in substance was that he didn't need money, but was a stranger in the city and lonely, "just hungering for a handshake." The handshake was given. Conversation followed. The two left the park together with a feeling of warmth in the heart of each, which in the months that followed ripened into a friendship that was a continual source of happiness to both.

We get from this incident this suggestion:

Don't neglect the use of the hand in spreading kindness!

* * *

"**K**—ind words are the music of the world."

"**I**—f I knew the light of a smile
Might linger the whole day through
And brighten some heart
With a heavier part,
I wouldn't withold it: would you?"

N—ever before in all history has kindly thoughtfulness been so well organized as it is today.

D—iligently practise kindness, and it soon becomes a habit.

"**N**—ow, I say," said a bystander, "that driver who pulled aside his auto to let the swifter one pass should be saluted for his kindness."

"**E**—verything on this line is yours except the rails," said a railroad official to the pastor who had befriended him in his youth.

S—ome people are more thoughtless to members of their own families than strangers. Why?

"**S**—wift kindnesses are best; a long delay
In kindness takes the kindness all away."

True and False Friendships

John 15. 10–15. June 14, 1931

History records that when John Huss was on his way to the stake an old friend pushed though the crowd and gave him "a powerful shake of the hand" when he knew he himself might be put to death in appearing to befriend an heretic.

A true friend will defend us when attacked by malice. A false friend will keep silent.

The prize awarded for the best definition of a friend was given to a man who wrote but 15 words, viz.:

"A friend is a man who comes in when every other man goes out."

* * *

Zinzendorf when a boy used to write little notes, addressing them to "My dearest friend Jesus," then threw them out of the window, hoping somehow he would find them. In later life he used to say:

"He alone is a world of friends."

Ah, what a friend we have in Jesus! In him is found the perfect type of friendship, just as in Judas is found the basest type. A study of the characteristics of each, and the way they treated each other, reveals the purest and basest of friendship.

* * *

One writes this parable of friendship:

A man had three friends. Two he loved devotedly, the third but indifferently. When this man was called to account for a serious misdemeanor he sought help from his loved friends. The first one would bear him company some part of the way to his trial. The second would lend him money for the journey. That is all they would do, but the third whom he least loved and least respected would go all the way with him, appear on the witness stand with him, and plead for him.

Are you a standby in your friendships?

* * *

F—alsity in a friend is no reason why we should cease a friendly attitude toward him.

R—emember this: "Chance makes our parents, but choice makes our friends."

I—mplicit trust is the first requirement in friendship-making.

E—xcite your friends by your civilities and show them that you desire nothing more than their satisfaction!

N—ot fine friendly phrases but kindly deeds evidence the true friend.

D—o you keep the secrets of your friends? It is a hall-mark of true friendship.

S—eek to maintain a friendly attitude toward all, regardless of their attitude toward you.

"**H**—e who rides at a hard gallop over Bible ground will not pick up true friends."

I—f a man is wrong with God he cannot be right with his friends.

P—eople trust the matter of friendship too much to chance and luck.

How Decide What is Right and What is Wrong?

John 7. 17. June 21, 1931

Writes a father: "One does not look for the teaching of absolute right or absolute wrong in an arithmetic textbook, but with my little girl's test in arithmetic there came one day a note with the words, 'Impress upon your child the necessity of absolute solutions! There is no such a thing as an answer nearly right. The answer is right or it is wrong.'"

Wonder if this is what James meant when he said: "Whosoever shall keep the whole law and yet offend in one point, he is guilty of all"?

* * *

A young lawyer negotiated a contract of which he was rather proud. He took it to an old and wise counselor for his examination. To his surprise the old man slowly shook his head while reading it, then said:

"That's a great contract, John! It is most skilfully drawn. But, John, you have forgotten the other fellow! No contract can be right which neglects the rights or equities of any party to the contract."

* * *

I love the man who dares to face defeat,
And risks a conflict with heroic heart;
I love the man who bravely does his part
Where right and wrong in bloody battle meet!

Ozora Davis

A young man speaking of certain things other people did which to him seemed wrong said:

"I cannot do such things. If I do there is someone inside me who talks to me at night."

Conscience has been called the soul's signal. Woe unto the man who tampers with it and blunts its sensibilities!

As a yard-measure is used to measure cloth, so should the question, "What would Jesus do?" be used to measure our individual conception of right and wrong.

Said a young man: "I do not need religion or the church. I do not steal or kill. I live an honest life, and aim to do right."

He used the measuring rod of those who lived a lower life than he did, and developed self-righteousness, which like a mist hung between his idea of right and wrong.

My Attitude toward Other Races

Galatians 3. 26–29. June 28, 1931

"Jones tried to help that Dago and was imposed upon," exclaimed Jones' friend.

What if Jones was imposed upon? Isn't it worthwhile to be imposed upon once in a while if one can gain a stronger sense of the brotherhood of mankind and escape becoming sour and misanthropical?

* * *

A Sunday school teacher was telling her class, representing four nationalities, the story of Christ, bringing out bit by bit incidents showing his character. A little girl in the group appeared to get more and more excited, and unable to restrain herself longer she cried out:

"I know that man! He lives next door to us."

Of that man it might be said: "He lived so near Christ he brought Christ near to others."

Does our attitude towards other races in our town tend to increase or dispel race prejudice? Is it Christlike? Remember that "In Christ there is no racial distinction (Jew or Greek), no social distinction (bond or free), no sex distinction (male or female)."

* * *

A prison inspector called upon the governor and his wife in a certain state.

"Well, how did you find the prisons in my district?" asked the governor.

"The worst in the state," replied the inspector, "and I strongly advise that your wife visit the women prisoners."

"I?" exclaimed his wife. "I go to prisons and talk with those foreign women?" and she rushed from the room, horrified at the suggestion.

A certain American church refused to allow Italians to use it for worship on the ground that the children were not clean.

Writes a recent author: "I have little patience with people who turn up their sensitive noses at the great unwashed!"

* * *

A humorous poem depicts men from five nationalities discussing the right to the name American.

The Puritan says: "I got here first, and I know what I'm about when I say, Keep those aliens out!"

The German says: "Our woes will

never end if we admit the foreign trash. I am an American. Keep dem aliens out!"

The Jew says: "We've got the goods. We are naturalized. Keep them aliens out!"

The Italian says: "Just hear dat Dago shout, 'Sella da fruit,' 'Shina da boots'! I say, Keep dem aliens out!"

The Irishman says: "I'll take the stick and crack the head of every foreign Kelly, and shout, Keep them aliens out!"

But covered with ancestral tan
Beside his wigwam door,
The only real American
Counts idle talk a bore.
"Ugh! Paleface man mighty thief,
Much medicine talk about.
It's heaps too late for Injun chief
To keep um aliens out!"

❖ SELECTED THOUGHTS FOR THE QUIET HOUR—June, 1931 ❖

MONDAY, 1st. *He shall be as the light of the morning when the sun ariseth, even a morning without clouds. 2 Samuel 23. 4.*

I met God in the morning
When my day was at its best,
And his presence came like sunrise,
Like a glory in my breast.

TUESDAY, 2nd. *In the morning, then ye shall see the glory of the Lord! Exodus 16. 7.*

So I think I know the secret,
Learned from many a troubled way:
You must seek him in the morning
If you want him through the day!
—Ralph Cushman.

WEDNESDAY, 3rd. *Men ought always to pray, and not to faint. Luke 18. 1.*

Praying is the antidote to fainting. Much praying, little fainting. More prayer, less fainting. Prayer always, fainting never!—A. W. Rolfe.

THURSDAY, 4th. *When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water and washed his hands before the multitude saying, I am innocent of the blood of this just person! See ye to it! Matthew 27. 24.*

My dear friends, we cannot play tricks with life! We can do dirty work in the world if we want to, but we must take into our inner selves and souls the result of the dirty work. We may go to the left hand or the right as we please, but we must take what goes with such a choice. No excuses will change the fact, nor will any washbowl avail to remove the stain of responsibility.—J. Stanley Durkee.

FRIDAY, 5th. *All the promises of God in him are Yea and in him Amen, unto the glory of God by us! 2 Corinthians 1. 20.*

If there is anything that is appalling it is the wealth of the promises of God and the poverty of our faith in these promises; and the majority of them are addressed to the believing soul.—A. T. Pierson.

SATURDAY, 6th. *And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind! 1 Chronicles 28. 9.*

The obstinate have nothing to do with God. The title of all converts is—A willing people.—Bishop Hall.

SUNDAY, 7th. *Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. 1 Corinthians 1. 30.*

What people need today to satisfy their hunger and give them a permanent and divine experience is to know not sanctification as a state, but Christ as a living person who is waiting to enter the heart that is willing to receive him.—A. B. Simpson.

MONDAY, 8th. *The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned. 1 Corinthians 2. 14.*

Our reason reaches assurance of God through faith. Our faith does not reach God through reason.

TUESDAY, 9th. *Study to be quiet! 1 Thessalonians 4. 11.*

Unquietness is the greatest evil that can come into the soul, except sin.—An old mystic.

WEDNESDAY, 10th. *But when ye pray use not vain repetitions, as the heathen do: for they think they shall be heard for their much speaking! Matthew 6. 7.*

His love claims from us that we shall not come to him with vain repetitions as if we doubted his love or thought we had to wring blessings from an unwilling hand. He knoweth what things we have need of before we ask him.—Mark Guy Pearse.

THURSDAY, 11th. *Who then is willing to consecrate his service this day unto the Lord? 1 Chronicles 29. 5.*

Moral enthusiasm may not last unless there is Christian consecration.

FRIDAY, 12th. *Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light. 1 Peter 2. 9.*

The man next door may not be saved by the Gospel according to Mark, but he might be saved by the Gospel according to you, written in the ink of your life.—George A. Buttrick.

SATURDAY, 13th. *And there appeared an angel unto him from heaven, strengthening him. Luke 22. 43.*

I know that angel! Always and everywhere when my soul has surrendered to the divine will the angel comes and my soul is refreshed.—J. H. Jowett.

SUNDAY, 14th. *The Lord appeared to Abraham, and said unto him: I am the almighty God: walk before me, and be thou perfect! And I . . . will multiply thee exceedingly. Genesis 17. 1, 2.*

Only can we go out like Abraham when we are called to a life of true consecration to God and of the obedience of faith to the uttermost. Walk in the footsteps of Abraham! Hide deep in your heart the testimony of God's Word: "He was strong in faith, giving glory to God; being fully persuaded that what he had promised he was able to perform."—Andrew Murray.

MONDAY, 15th. *Mary . . . sat at Jesus' feet and heard his word, but Martha was cumbered about much serving. Luke 10. 39, 40.*

Worship or service, which? Ah, that is best
To which he calls us, be it toil or rest,—
To labor for him in life's busy stir
Or seek his feet, a silent worshiper!
—Caroline Atwater Mason.

TUESDAY, 16th. *Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is! 1 John 3. 2.*

As Christ is the pattern of all our graces, so he is of our glory also. All our glory will consist in being made like unto him, which, what it is, doth not as yet appear.—Owen.

WEDNESDAY, 17th. *Because he hath inclined his ear unto me, therefore will I call upon him as long as I live! Psalm 116. 2.*

I can think of nothing so blessed as to pray and feel that the heavens are bending low, and that however careless men may be there is quenchless interest in heaven in our behalf. The purpose in prayer is that we may change eyes with God, lay our plans at his feet, and take better ones from him.—Charles L. Goodell.

THURSDAY, 18th. *Let love be without dissimulation! Romans 12. 9.*

True love, love which comes from God, is from a full and unselfish fountain of affection. It is real, full, without pretense, desiring to give and to bless. Alas that so much love is full of dissimulation! The lips expressing words while the heart is unmoved, even in worship, cannot be counted as sincere.—Floyd W. Tomkins.

FRIDAY, 19th. *It is God which worketh in you both to will and to do of his good pleasure. Philippians 2. 13.*

First we should have the surrendered will, but next he wants us to have the victorious will. As soon as he receives our will in honest surrender he puts his will into it and makes it stronger than ever for him. It is no longer our will, but his.—A. B. Simpson.

SATURDAY, 20th. *Our light affliction, which is for a moment, worketh for us more and more exceedingly an eternal weight of glory. 2 Corinthians 4. 17 (R. V.)*

It is good to know that there is a coronation after affliction. It is the prelude to an eternal weight of glory. There are notes and chords in my everlasting song which never could have been there if I had not discovered in my trouble the grace of the Father and the sympathy of the Son and the comfort of the Holy Ghost.—Alexander Smellie.

SUNDAY, 21st. *What shall I render unto the Lord for all his benefits toward me? Psalm 116. 12.*

"I will pay my vows unto the Lord NOW." How many promises have we often made unto the Lord and broken or forgotten them? It is of the Lord's mercies we are not consumed, but now we have another opportunity to renew our vows.—J. Hardwick.

MONDAY, 22nd. *Abide in me, and I in you! John 15. 4.*

There is no value in transient goodness. It lacks the main characteristic of the essential thing. In the New Testament our Lord teaches the obligation of permanence. It is not enough to enjoy blest moments. He must abide in us, and we in him, for all time, and when time shall be no longer.—W. L. Watkinson.

TUESDAY, 23rd. *If I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also. John 14. 3.*

He said that he would come again,—
His word is sure:
And many hearts look up and say,
"Perhaps the king will come today!"
Therefore the need to watch and pray
So much the more!
—Henry T. Le Fevre.

WEDNESDAY, 24th. *Give us this day our daily bread! Matthew 6. 11.*

This seems a small thing to ask, only bread for a day. Why are we not taught to pray for bread enough to last a week, or a month, or a year? For one thing, Jesus wanted to teach us a lesson of continual dependence. He taught us to come each morning with a request simply for the day's food that we might never feel that we can get along without our Father.—J. R. Miller.

THURSDAY, 25th. *Give us this day our daily bread! Matthew 6. 11.*

Another lesson he wanted to teach was that the true way to live is by the day. We are not to be anxious even about the supply of tomorrow's needs. When tomorrow comes it will be right for us to take up its cares.—J. R. Miller.

FRIDAY, 26th. *Thy gentleness hath made me great! Psalm 18. 35.*

How marvelous has been our experience of God's gentleness! How gentle have been his corrections! How gentle his forbearance! How gentle his teachings! How gentle his drawings! Meditate upon this theme, O believer! Let gratitude be awakened, let humility be deepened, let love be quickened!—C. H. Spurgeon.

SATURDAY, 27th. *Be ye therefore perfect, even as your Father which is in heaven is perfect! Matthew 5. 48.*

Doubts are born not so much of bad books as of unChristlike Christians. Prejudices against religion find much of their strength in the keen and hard ways of religious people, or else in their easy-going indifference about the little things of daily life.—Mark Guy Pearse.

SUNDAY, 28th. *For thou art an holy people unto the Lord thy God. The Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth! Deuteronomy 7. 6.*

Whether men like it or not, the Jewish nation not only was but is God's people: not only the ancient nation, but the present, yea, the everlasting nation. His word to them when he first brought them into covenant relationship with himself is still true. God never has, and never will, change his mind in reference to his choice of them, in spite of all their sins and apostasies.—David Baron.

MONDAY, 29th. *Who shall separate us from the love of Christ? Romans 8. 35.*

Sin is something more than breaking a law: it is hurting the dear Lord who loves us. Christ died because he loved us all. When we sin we are bringing anew to him the agony of the cross. How hateful that makes sin! And how quickly we repent and are sorry because we have hurt our best friend, whose love never fails.—Floyd W. Tomkins.

TUESDAY, 30th. *He maketh me to lie down in green pastures. Psalm 23. 2.*

The good shepherd knows when my spirit needs relaxation. He would not have me always on the stretch.—J. H. Jowett.

O Lord and giver of life, we pray for the unity of thy whole church, that thy people may be led into all truth and into the way of charity! Deliver all who are in the bondage of fear, and lead them into the glorious liberty of the children of God, so that by thy witness with their spirit they may exult in thee! And grant, we beseech thee, unto the whole body of thy people the heart of love and the tongue of fire, that through thy church transfigured the world may be won to the love and service of our Lord Jesus Christ! And this we ask for his sake. Amen.

President W. Douglas Mackenzie, D.D., Hartford, Conn.

MEDITATIONS ON PSALMS

It is strongly recommended that for individual use or in family worship the passage of Scripture be always read, and then the meditation upon it and the prayer. In family worship the Lord's Prayer might be added to the hymn verse or the prayer form that is used.

Monday 1st. Psalm 72. 1–7.

This is known as one of the Messianic psalms. It was no doubt written in reference to one of the greater kings of Israel, but it idealizes kingship in so splendid a manner as to surpass the character and the achievements of even the greatest known to Hebrew history. It mingles in its successive pictures the one ruler of the psalmist's day and the perfect ruler who had not yet appeared upon the earth. Hence it is felt that only a heavenly king, a divine Messiah, can fulfil the ideal of kingship here set forth.

2. The fundamental quality of a true ruler is that of righteousness. All other qualities must rest on that, and all other blessings in national life will flow from that. The passionate prayer for a righteous king suggests that the psalmist is indignant and horrified at the cruel, selfish, unjust conduct of the despot, who is himself so often the oppressor and worst enemy of his own people.

3. When there is righteousness in the king's heart and his scepter is a scepter of justice his subjects have peace. From his throne there flows out a blessed order of social harmony which is like rain on the harvested field. The thirsty grass roots spring into fresh verdure. Righteousness and peace, they are divinely related experiences dependent upon one another.

O Lord of all nations, grant unto all the rulers of our day the love of righteousness, that the world may have peace! In Christ's name. Amen.

Tuesday, 2nd. Psalm 72. 8–15.

1. When one has pictured a king so glorious as this psalmist describes, what can he do but hope that he may be the king of all mankind? For this he prays with splendid daring. With the eye of faith he sees a dominion like that spreading East and West, and even to the farthest South that he can name. Such a monarch, puissant as well as beneficent, will see all enemies subdued and ready to serve him whose rule is the fountain of universal good.

2. For unlike all despots, whether we call them Oriental or find them in the West, this king has a heart which moves with pity over the submerged classes of his vast and various realms. They are all dear to him, however lowly, however weak, however poor. He does not measure value by rank or wealth. "A man's a man for a' that"; and this ideal king lives and reigns for the good of every man.

3. We, who do not think in modern times of being ruled by "kings" are yet under definite forms of government. Here is an ideal by which our rulers, whether at Washington, Rome or Moscow, ought to judge their own motives and aims as they direct the fortunes of a modern nation!

O thou who art the ruler of all who have rule, we would pray for all the poor and needy of the world, that they who have power may have pity and establish justice over all the earth! In Christ's name. Amen.

Wednesday, 3rd. Psalm 72. 16–19.

1. The sweeping imagination of our poet psalmist includes not only all the world but all the ages in its vision. He sees universal and permanent prosperity in town and country, and even on far-off mountain tops. He sees a king who himself lives on and on at the height and on the throne of such blessed influence over all nations. For if you picture the perfect king, how can you bear to picture him dead? Does not perfection almost demand permanence? And can you dream of a king like that and not call him, if even only in your dreams, immortal?

2. And what can the world do but call him blessed, and call themselves the most happy and fortunate beings in all the universe of God since they are ruled by a king like that? But where shall we look for one like that? No human dynasty can give him birth. No republic can discover him and call him president. He can only come from God, a gift from the Eternal.

3. Thank God he has come, and his name is Jesus Christ! The ancient vision was fulfilled and surpassed. All nations are learning to call him blessed. Every year more poor and needy hearts are made rich, more sinful souls are rescued by him whose love led him to a cross and whose Father raised him from the dead.

Oh fill our hearts with the rapture of those who know him, Jesus Christ, Lord of lords: to whom be glory forever! Amen.

Thursday, 4th. Psalm 73. 1–10.

1. Here is a man whose soul has been wracked with doubt and moral indignation. He has been tempted to doubt if there is any moral order in the universe. And the temptation was so strong that he had nearly slipped off the way of life, the way of confidence in God. But recovery came. Once more the truth shone before his mind, and his heart was glad. "Surely, surely," he said to himself, and he said it so often that at last it broke into song, "Surely God is ever gracious to Israel, to the true bearers of that name, even to those who are pure in heart!"

2. This earnest soul has been thoroughly disgusted with a period in the society of his land when there was a rush of prosperity. At such a time how many men become suddenly rich and flaunt their wealth with insolent tones and looks! They are boastful in their bearing, and their loud, proud words proclaim their sense of power. God has no place in their thoughts. "I, I," is all they can say, the highest that they know.

3. The question is, How can God allow it? If men of righteous life are disgusted with these blatant boasters, how can God endure them? We have to endure them, but why does he? Let the first words of the psalm ring again in our ears: "Surely God is good to those who are pure in heart!"

Everlasting and holy Father, grant us, even amid the confusion of our day, the vision of thy pure and gracious will! Through Christ. Amen.

Friday, 5th. Psalm 73. 11–18.

1. One of the puzzles of life is how men manage to live without God, without any apparent desire to know his will and live in its light. Yet there

they are! And for the most part it is not the poor and needy who ignore God: it is the prosperous and proud who take up that attitude. With insolent stupidity they use scornful words about the people who go to church and believe in a God who rules and judges all. It is they who say:

"Look at me! See what I have made of myself! And I am not thin-skinned about your little standards of business morality. I go out and take what I can from the less vigorous and capable people who make up this stupid world. How can you say that God knows, or that the way I make money interests him? He has not interfered with me. If he has anything to do with life, he has allowed me to get all I want out of it."

2. There are times when we are all dismayed by this situation. We see many people who are apparently at once content to be without God, and proud of their success in the world, and quite contemptuous of religious folk. Their presence is an offence to all noble minds, and a hard temptation to the young.

3. A believer, thus tempted, may even whisper to himself: "Surely in vain have I cleansed my heart!" His innocence seems to be foolish when he beholds the blazing gains of the selfish and rapacious.

Heavenly Father, have mercy on us thy believing children, and help us to wear the whole armor of God when those fears and doubts assail our souls! In the name of Jesus Christ. Amen.

Saturday, 6th. Psalm 73. 19–28.

1. In verses 16 and 17 the psalmist records the suggestive fact that while he was deep in perplexity over what seemed to be the moral chaos around him the solution came "in the sanctuary of God." There, with his mind centered on the power and holiness of God, he won a true and proportionate vision of the facts of life. Is this not one of the values of the house of God in all ages? And is this not a source of guidance and inspiration which those people lose who think they can live without going to church? They miss deliberately and stupidly what all the great religions have seen to be absolutely necessary if men are to understand life.

2. The first thing men who are honest with themselves and with the facts of life will learn in the sanctuary is that a godless life is a brutish life (22). There, in the presence of the eternal ruler of our human destiny, all the gewgaws and trappings of prosperity will become significant only of the fleeting values which they do possess.

3. And there in the sanctuary, the humble and honest soul, dealing with God in personal communion, will cry out that to be "with God" is the greatest of all possible experiences. A man will feel as if some mighty protecting hand had grasped him. Fear of the events of life will vanish, for "I am continually with thee." And even the last crushing blow of death cannot separate him from God, the rock of his heart and his strength forever, forever.

We thank thee, O Lord, for the assurance which thou hast given to all thy saints that thou wilt be their guide and saviour forever, through Christ! Amen.

Sunday, 7th. Psalm 74. 12–23.

1. Like so many of the psalms, this one arose in a time of national trouble. It had lasted long and driven the earnest souls in Israel to cry out, "Why?" (1), "How long?" (10). Sometimes it would seem as if they were becoming bitter against God in a bold, direct, reproachful way. For they can see no reason for their afflictions, and the delay of deliverance is injuring the name of God himself.

2. But the psalmist, speaking for Israel, begins to recover peace of mind in his prayer. In verses 12–17 he recalls the great deeds of deliverance wrought in the past. With bold insistence he says "Thou" seven times as if he needed to remind Jehovah of his past glories. But he is really restoring his own faith in this meditation. For a man cannot recite God's deeds without a thrill of joy and renewal of hope.

3. Of the closing passage Maclaren says: "Reverent earnestness of supplication sometimes sounds like irreverence; but 'when the heart's deeps boil in earnest' God understands the meaning of what sounds strange, and recognizes the profound trust in his faithfulness and love which underlies bold words."

O thou who understandest all, help us to be bold as well as humble in those prayers that spring from our distresses! For Christ's sake. Amen.

Monday, 8th. Psalm 77. 1–15.

1. Memory plays us various tricks. Not only does it often fail us in the mere effort to recall names or events or precious words, it often does the opposite and thrills us with the happy experience of suddenly and vividly finding what seemed lost in the past forever. So does it also play with our emotions. Sometimes we seem able only to remember and to nurse a spirit of gloom and despondent bitterness (3, 6). We cannot get away from depressing thoughts about the conduct of others, or even about God himself.

2. One of the most remarkable things in this psalm, which all despondent souls should ponder well, is the psalmist's insight into one of the sources of his various moods. It is himself, his own will. Look at verses 6–9, where he deliberately turns over and over in his mind thoughts of unbelief and despair! He deliberately pictures God as unfaithful and hard-hearted and merciless. At night in the dark, alone, he makes these horrible thoughts the food of his soul.

3. Then he rises in rebellion, not against God, but against himself! He accepts humbly the distress in which he finds himself, but suddenly, as if light had broken brilliantly through the blackest sky, he cries: "I will recall the great deeds of the most high, I will muse on his glorious power, on the unnumbered proofs of his goodwill and unconquerable might!" And so sunshine breaks through. So did Jesus speak as if we are responsible for our depressions and glooms when they spring from our refusal to think of the fatherhood of almighty God.

O thou fountain of life, be thou to us the fountain of light, that we may rejoice in the God of mercy and kindness, in Jesus Christ his Son! Amen.

Tuesday, 9th. Psalm 78. 1–8.

1. This is one of the historical psalms which include 78, 105 and 106. Long as it is and wide as its survey of Hebrew history, it is remarkable that not one of the great heroes except David, not even Moses, is named. It is a picture of God's acts in relation to the whole people and of the response of the nation. Three ideas recur over and over again, namely, the miraculous and gracious providence of God, the repeated rebellion of Israel, and the resulting national calamities; how God acts in kindness, how man reacts in sin, and the inevitable penalty.

2. The psalmist opens his sweeping survey by avowing that he does it in

order to obey the ancient custom of handing on a spiritual inheritance to the children. There has been a universal effort to preserve religion by education. The African tribes do it. The Indians and Chinese have their rules and habits of religious training for the young. The so-called Christians who neglect this are guilty of a wrong, a crime, done upon their sons and daughters.

Observe that this ancient religious education dealt with history as consisting of acts of God! Some of our religious educators are more aware of the acts of man, and represent religion as man's achievement. The Bible affirms that true faith and the highest spiritual expression spring from the historic acts of divine redemption and revelation, culminating in the cross and resurrection of our Lord.

Almighty Father, grant unto all Christian parents to provide the highest instruction in the truths of the gospel for their children! In the name of Jesus Christ. Amen.

Wednesday, 10th. Psalm 78. 32–39.

1. We may for practical reasons be content to choose out the central passage of this psalm in which all its teaching is concentrated. Before and after it the marvelous and generous dealings of God are depicted, but here we have the gist of the passionate argument and appeal.

2. The first fact is that time after time the people sinned, even when they called God their rock and their redeemer. In Egypt and in the desert he had proved himself to be such. Even when he gave them possession of Canaan they confessed the fact and yet turned their hearts against his holy law. Strange does such conduct seem on the cold pages of history! But how about ourselves? Has the cross which we confess become the law of our life? Has our conqueror of death a real and complete control of our souls?

3. Happy for us are the ancient and pathetic words of verses 38 and 39! They remind us at once of the moving verses of Psalm 103, where the pity of God is richly and gloriously described. They remind us with our Christian inheritance that his "wondrous works" now include Christ, his birth, life, death and resurrection. These are the acts of God, supreme acts demanding of us supreme and grateful devotion.

O thou who art holy and hast revealed thy mercy, we would open our hearts and pledge our lives to love and serve thee forever! Through Christ. Amen.

Thursday, 11th. Psalm 81.

1. The Hebrews were not allowed to have statues or paintings in connection with their worship, but music they did have, and from their glorious Temple services the book of Psalms arose. Whether joy or sadness filled their national life, defeat or victory, famine or plenty, they put their experience into song and made Zion ring with dirges or with pæans. This psalm is a shout of joy with the accompaniment of many instruments.

2. With characteristic daring the poet (as it were) reports the words of Jehovah the God of Jacob (5–13), who repeats the perpetual challenge based on his mighty deeds in the past. Surely they whom he has so often and so gloriously delivered will not forsake him for other gods? What a strange fascination there was in the customs of idolatry! How is it that for centuries Jehovah had to rebuke his people for unfaithfulness to him and devotion to gross forms of religion?

3. There is something wistful in the arguments of Jehovah. It is a pleading voice which we hear in verses 8, 11, 13. It reminds us of Jesus weeping over Jerusalem, or the words of the heavenly Christ: "Behold, I stand at the door and knock!"

O Lord, with shame and sorrow,
We open now the door:
Dear Saviour, enter, enter,
And leave us nevermore! Amen.

Friday, 12th. Psalm 82.

1. This is a bold poetic picture of God appearing in a gathering of the men who have authority over his people. He suddenly stands there before them, an astonished and guilty company. They had not realized while they were dealing out injustice and ignoring the wrongs of the poor and the afflicted whom they were appointed to defend, that God is always in their midst. He is yet most intimately present and irresistibly active.

2. The word "gods" in verses 1 and 6 seems to refer to the men who occupied judicial offices and are here arraigned by the supreme judge himself. "In the midst of the judges he judges" (1). In the midst of the stern words of accusation and condemnation in verses 2–7 there is thrown the pitying word of verse 5, which reminds us of the cry of Jesus on the cross, "They know not what they do." Nevertheless, even although these false judges receive full allowance for the darkness and ignorance in which they walk, they cannot escape dire penalty.

3. For when judges on the bench ignore the rights of the poor and favor the rich, when the community cannot count on rectitude at the one spot on earth where men expect it, where certain men are chosen and paid to enforce it, then "all the foundations of the earth totter" (5). The social order which is necessary to our peace and happiness is wrecked if and when our judges cease to be men of honor, when they can buy their office or sell their decisions.

For right is right, since God is God,
And right the day must win:
To doubt would be disloyalty,
To falter would be sin!

Saturday, 13th. Psalm 84. 1–8.

1. We hear much discussion as to why people do not or why they should go to church. All kinds of ideas fly about in the air of today on that subject. It is argued that many who never join in public worship are quite as good as those who do, and that a man may be getting as much good from a game of golf as from a couple of hours in the church. Is not all out-of-doors just as much his temple as the so-called house of God? Such arguments are quite insincere when spoken by some lips. People know that there is a real connection between public worship and personal piety, and that as a general rule the effort to worship God, when it is sincere and earnest, does produce a higher type of life in the community.

2. Our psalmist is speaking for a vast multitude of human souls in every land and every age when he breaks out into a happy anthem over the joy of the worship of Jehovah. "My heart and my flesh ring out their joy unto the living God" (2). There is the true secret of public worship! When it becomes a mere routine, when the service is perfunctory and the preaching unspiritual, people must lose interest in it. And when going to church produces no effect on life, the reason for it is dead.

3. It is when men and women meet God in the sanctuary, when they feel on the way home that they have re-

ceived strength, when Christ is made dearer in hymn and prayer and gospel read and proclaimed, when duty is made clear and ideals are made real and vivid, when God breaks through upon the heart of the congregation, then it is that church-going becomes more thrilling than any concert or play, the joy and height of social experience!

O thou who art head of the church, pour thy grace upon all our congregations, that to all worshipers thy house may be the home of their spirits! Amen.

Sunday, 14th. Psalm 86. 6–13.

1. When men cry out, as this psalmist has done, to the Lord who is the source of pardon and who is "plenteous in loving kindness," they are moved at once to take wider views of his grace. Real penitence and real faith never end with self. They always reach out with new vision and quick sympathy to embrace others. The man who is forgiven yearns that his fellow men may share the same supreme experience. And this is especially a powerful motive when a man clearly realizes that it is indeed God, the Lord of all men, the ruler of all things, who has thus entered with unbought mercy into his soul.

2. Hence the psalmist concentrates his mind for a while on God (5–10) in direct, intense realization of his name, his power, his unique and absolute glory. It is then that he realizes with sublime confidence and joy that all nations shall confess him, all hearts open their depths to his glory. A man can't believe in the one living God truly, heartily, and fail to see him as the Lord of all peoples on the earth.

3. But of course it is the revealed God with whom his soul is dealing. It is not the remote and mystical being who lives beyond all apprehension. It is Jehovah, the God of revelation. And this fact brings us back to the attitude of tender devotion and surrender. The God of our Lord Jesus Christ is the revealed God, the God we know, the God who shall win and rule the world.

Teach us thy way, O Lord, and unite our whole nature by thy Holy Spirit to reverence and serve thy most blessed will! In Jesus' name. Amen.

MEDITATIONS ON THE FIRST EPISTLE OF PETER

Monday, 15th. 1 Peter 1. 1, 2.

1. It is more than interesting, it is even thrilling to realize that here we have a personal letter from Simon Peter, the man who was leader of the twelve disciples of Jesus; who confessed him at Caesarea Philippi to be the Messiah; who rebuked Jesus for saying that he must die; who boasted on that last evening, and then denied him in the presence of his enemies; who saw Jesus after the resurrection, and preached the first great Christian sermon on the day of Pentecost. He wrote this letter from the city of Rome to the young churches in western Asia Minor. In chapter 5, verse 12, we are told that Silvanus a companion of Paul was Peter's amanuensis, and the inference has been widely drawn that like so many men whose education had been quite elementary Peter allows Silvanus to put his thoughts into the form before us. Some business men in our own day dictate what they wish to say and leave the stenographer to dress it up.

2. As we look at the opening verses we hear the same grand tones which are familiar in the letters of Paul. Peter is living in the power and joy of the threefold revelation of God the Father and his Spirit and Jesus Christ. This is the trinitarian foundation of the Christian church, to forsake which is to lose all!

3. Yes, it is only through the historical Christ whose blood was shed on Calvary that the world knows of grace and peace from God! In that great deed of God we have that which men could never have invented, the one way in which God's love has been made not only credible, but irresistible.

Holy art thou, O God, and holy is thy love on the cross, and holy is thy Spirit in our hearts! Fill us with the joy of perfect trust! In Jesus' name. Amen.

Tuesday, 16th. 1 Peter 1. 3–5.

1. Nearly every word in this great utterance is worthy of quiet and unhurried meditation, especially if we keep remembering vividly that this is Simon Peter who is speaking to us. Hear him begin, as pious Jews so often began their letters, with the praise of God! But here is a name which no Jew could use except one who had entered a new world. Blessed, he says, is "the God and Father of our Lord Jesus Christ." That is the great new name for the Eternal from which humanity must draw its new life. All things are made new by that new name. When we speak of God or the Lord now it is no longer of the remote, supreme and inconceivable creator of the universe. We Christians can't name him or think of him except as we know him in Jesus Christ. He is the father of the one who is our Lord.

2. It is he who has changed the whole meaning of life. Our life is no longer a perplexity, a chaos of desires and fears, of struggles and defeats. We now are possessed, thrilled, guided, controlled by a living hope. For hope is now the supreme quality of our spirits, a living hope as deathless as Christ himself.

3. The God and Father has given us the resurrection of Christ, the conqueror of death, the opener of heaven to each and every one of us, on whom the infinite power of God has descended. What can we do but sing, whose patrimony is pure as heaven and eternal as God?

O Lord God, Father of our Lord, fill our hearts with true and sincere and contagious joy in the life which Christ Jesus bestows! In his name. Amen.

Wednesday, 17th. 1 Peter 1. 6–9.

1. The great hope which is now the glory of human life is summed up in the word "salvation." In their world the first readers of these words are perplexed and distressed by every kind of trial at the hands of the enemies of the cross. A famous letter addressed by Pliny as governor of Bithynia to the Emperor Trajan, about 40 years later than this letter, gives a lively picture of the severe sufferings which were inflicted upon faithful Christian believers. For those churches persecution seems to have begun early, and for that reason Peter wrote this letter of comfort and inspiration.

2. Their hope, great and divine in its origin, must be cherished even amid fiery trials in the assurance that in this manner they will be personally purified. And they will hear that strange thing, the praise of God, addressed to them. It is he who is over all their days, and who waits to say, "Well done!" in that great day which faith foresees.

3. But the secret of their virile strength rests in their faith in the risen and reigning Christ. They not only believe in him, they love him. He is the object of their trust, the substance of their joy, the heart of their love.

O unseen Lord of our lives, teach us the secret of that love which feeds our hope and makes our faith to be our life's pride and joy! Amen.

Thursday, 18th. 1 Peter 1. 10–12.

1. Let us keep before our minds the fact that we are reading the words of a man who had seen the betrayal and arrest, something of the trial and the crucifixion of Christ! Even more than in Paul's letters we find a certain tone in Peter's references to the death of Christ which is derived from his personal memory of Jesus and his passion. The mystery of that death, the horror of it when it swallowed up all his own faith and crucified his hopes, is ever in his mind. Only after the resurrection did he and his companions discover that the Old Testament prophets had seemed to foresee that awful event. (Especially Isaiah 53.) But even the prophets had had a veil over the future. With all their inquiries and piercings into the future much remained unknown to them about the tragedy which they foresaw.

2. What they did foresee was that some future generation would receive a great salvation while they themselves had passed away. A salvation such as Peter and all believers in the gospel in part possessed already and in part still hoped for. A glorious salvation which comes not only from the cross, but also from Easter Day.

3. It is a lovely idea that this salvation of our world is so extraordinary that it fascinates the minds of heavenly beings. From beyond the clouds they stoop to behold what happened when the Son of God conquered sin and death for us men and our salvation.

O thou Christ, center of heaven's admiration and worship, take thy throne in our hearts and in the hearts of all men, for thy love's sake! Amen.

Friday, 19th. 1 Peter 1. 13–16.

1. In view of all the great facts which have been stated in verses 3–12, how should Christian believers, especially in times of severe trial, behave? Evidently it is necessary to (as it were) concentrate their minds, as a man gathers up his robe from his feet and tightens his belt when he sets out on an eager tramp to a definite goal. So with the reader of this letter. Peter remembers how Jesus had used that picture (see Luke 12. 35, 46), and how often the words had come back to him: "Don't be slack, don't be listless, don't have a wandering mind and drifting affections! Gather yourself together! Fix your mind and keep it fixed on the goal of your life! There is the supreme end which includes now all the other ends and detailed interests of life. Keep that in sight, and nerve yourself every day to go after it!"

2. "You will be tempted to a kind of mental intoxication," he seems to go on, "but you must guard against dangerous religious excitements. Be perfectly sober, and therefore begin by being obedient!" He tells them that obedience is a mother, and they must be her prompt and humble and implicit children.

3. Then they will become holy. The holy One is before them. He does not address them in a list of laws, whether ancient or modern. He just calls them away from scattered and selfish desires to desires to live in his own presence. They must know him so intimately that his own law of life is ever whispering in their hearts.

O Christ, we would listen to thy word, and we long to be like thyself, holy, through thy Spirit dwelling in our hearts! Amen.

Saturday, 20th. 1 Peter 1. 17–21.

1. Peter is always conscious of the immense difference which Christ has made in the lives of men. Here are men at the ends of the earth (as it were) who habitually address themselves to God as their Father. They know that he has no favorites. He is a perfectly righteous judge. But he is their Father (17). Moreover, they are in a new world, for now the deepest thing in their nature and life's attitude is that they "have faith and hope in God." This is no pious phrase, no empty claim. It is a tremendous thing for any sinful, weak mortal to possess. But they possess it as henceforth the real ground of their being. Over all the welter of human experience they are men who have the calm, the sheer strength, the surpassing joy of this, that they have faith and hope in God.

2. But Peter dates that wondrous new experience, which is a new thing in the world, to a definite creative hour. It is not due to human energy, or wisdom, or goodness, or discovery. It is due to what God did when the sinless Christ died on the altar of the cross and God raised him out of death.

3. The moral and the natural universe have gone through an upheaval. The eternal purpose has broken through upon history (20). There in the pangs of the one perfect heart and there in the breaking of the bonds of death we have deeds of the heart and power of God.

O God, who can withhold his or her trust and love from thee when we gaze upon thy love for us at Calvary and on Easter Day?

Sunday, 21st. 1 Peter 1. 22–25.

1. Amid all the unnatural divisions and hatreds between races and classes of men a new force is now at work. And Peter assumes that the hearts of his readers are sincere in the matter of their attitude toward all fellow believers. Their hearts have been cleansed, purified, by the entrance of this actual love for their brothers in Christ. They cannot have seen the truth, the new world created by Christ, without being deeply changed in their whole attitude.

2. Peter calls them to consider the situation, and he determines to maintain this new kind of love persistently (22). The great power has been among them, and the seed of the Word has fallen into good soil in their hearts. It is a deathless seed. All else in our human story may perish, like the most brilliant flower which withers in a day, but this living word of God is an everlasting flower of his love.

3. Peter knows that the gospel, the message of the salvation of mankind, the story of Calvary and Easter, can never die out of our world. It is the life of the world. All history will be increasingly moulded by it. Hence he urges us to yield ourselves in full obedience to all its glorious truth.

Let us pray that the whole world may realize more and more that Christ is ruling its history through those who live under his love!

Monday, 22nd. 1 Peter 2. 1–6.

1. The apostle is thinking of those his first readers in the persecuted churches as newborn babes. They are young and inexperienced in the nature of this great new world into which they have been born. Now that which a mother eagerly looks for in her infant is appetite and growth. If the child loves its food and quite evidently grows her brooding love is satisfied. That is what Peter desires to see in the young churches to whom he is writing.

2. An appetite for the Word, that is the first requisite for healthy life. The

apostle is not thinking of the written word, but the substance of the message itself, which is the goodness of the Lord. To taste that goodness (Psalm 34. 8) is to be feeding on that which nourishes the life of the soul.

3. One condition of this law of growth is that the Christian mind put aside all known wickedness, whether it be personal insincerity or wrong conduct toward others. Who can feed on a divine word of love whose own heart is stuffed with the opposite of love?

O thou who knowest our inmost life, cleanse our thoughts and our wishes that we may be able to feed on thy goodness! In Christ. Amen.

Tuesday, 23rd. 1 Peter 2. 7–10.

1. Throughout the first ten verses of this chapter Peter is using many different passages of the Old Testament, especially from the Psalms and Isaiah. Some of the same passages are used in the writings of Paul. They are both probably using a book which seems to have been prepared early in the life of the churches, which consisted of passages from the Old Testament that could be used as prophecies of Christ to his church, known as the Book of the Testimonies.

2. In this chapter Peter uses first those quotations which bore upon the glory of Christ. The new temple or house of God consists of living men and women, who are being put into place with Christ as the one "chief corner stone" without whom the building, the church, would collapse. He wishes his readers to realize that the Lord Jesus Christ is the one person on whom faith and devotion must be concentrated.

3. No less remarkable is his emphasis on the glory of the new community. All the adjectives of ancient pride are heaped on those humble and persecuted Christians. They are "priests," with right of personal and immediate access to God himself. They are "royal" folk, a new kind of "nation," the "elect" of God. Let them glory in these humbling facts! Not conceit, but a lowly mind belongs to the man who stands thus near to the all-holy and all-loving God.

Holy, holy art thou, and thou hast called us to be humble that we may reflect thy holiness, and faithful that we may feed on thy love! In Christ. Amen.

Wednesday, 24th. 1 Peter 2. 11–17.

1. Having described the glory of Christ and of the new nation which he is creating, Peter passes on to some vital practical affairs. And his heart warms to his fellow Christians as he calls them "beloved," and reminds them that they are (as it were) pilgrims in a strange land. They are surrounded by people, their own neighbors, friends, family relations, who cannot understand their new way of living. For example, they have new standards of personal purity and personal honor, and it must be hard to maintain these when all kinds of fleshly indulgences are treated as normal, and even associated with heathen religions. From these they must severely cut themselves off.

2. Yes, Christ has made them free from the tyranny of traditional customs and laws, whether Jewish or Gentile. But their freedom is not licence to do as they please, but as Christ pleases. Their lives must be the embodiment of his spirit and his character, so that the glory of God shall be seen in their noble lives and divine characters.

3. And this whole view of life must make them willing to obey the laws and revere the institutions of even the Roman government. Peter remembers, no doubt, the saying to which Paul refers in Romans 13. 7, "Render unto Caesar the things that are Caesar's!" As Christians they must be noted among their fellow citizens for their loyalty to law and order in their civic life. He even says, "Honor the king!" in the same breath with "Fear God!" and "Love the brotherhood!"

O Lord, grant that all who profess to be Christian believers may be examples of integrity and loyalty as citizens of their country! For Christ's sake. Amen.

Thursday, 25th. 1 Peter 2. 18–21.

1. At least half, perhaps much more than half, the population of the Roman empire were bondslaves. Though Peter uses here the more general word for members of a household he is thinking more definitely of those who were slaves. They were, when they became Christians, in a peculiarly hard position. A Christian slave might be tempted to assert his equality before God as a reason for rebelling against his master. The word used in verse 17, "Honor all men," must mean that a Christian master must "honor" his slaves. One can see that many complications would arise from that fact. Then we must realize that the slave of a heathen master would have to perform many acts connected with the household worship of heathen deities. What was he to do?

2. Both apostles, Peter and Paul, enjoin upon Christian slaves strict obedience to their masters. That there were limits we must assume. A Christian slave could not steal or murder or submit to immoral practices because ordered to do so. But the apostles are content to state a broad general principle. They recognize that at some point "conscience toward God" would make disobedience to an earthly master inevitable.

3. Though the apostles did not attempt a frontal attack on the institution of slavery they were planting in the world those seeds which would some day grow to destroy it. Many of the revolutions which Christianity has wrought are not violent. They ought never to be that! They are gradual, evolutional processes flowing from the operation of the deep principles of justice, honor and love. There is much in our social order which some day will be removed like slavery by the discoveries of the Spirit of Christ.

Let us pray that Christians may be faithful to the Spirit of Jesus Christ in relation to the institutions and social customs of our day!

Friday, 26th. 1 Peter 2. 22–25.

1. The apostle recognizes that however far Christian slaves may go in obeying their masters there will arise demands which they must resist for Christ's sake. Then there will be trouble. They will be scolded, perhaps scourged, perhaps even faced with death, for refusing to do something which is definitely wrong. How are they to bear themselves in circumstances so horrible as that?

2. To answer that question Simon Peter goes back to the unforgettable figure of his own dear Lord and Master. Once more he is in the Garden of Gethsemane when Jesus was arrested. Once more he sits at the fire and hears them reviling his master not far off. Once more he recalls that he was told of the brutal scourging of the back of the Son of man. Once more he ponders that slow procession through the via dolorosa to Calvary. He was there and then bearing all manner of cruel injustice. Let all persecuted slaves have his spirit!

3. Yes, but Christ endured all that because he was bearing, consciously and

lovingly, with divine strength and patience, the world's sin. And now, now, he is the pastor, the overseer of all slaves. Let them all endure as he endured, that they may be in his keeping forever!

It is a most remarkable fact that the Negro spirituals of American slaves never sing of revenge. It looks as if the spirit of this passage had entered into their hearts.

O Lord Christ, grant unto all oppressed people struggling for freedom to learn the way of thy Spirit! Amen.

Saturday, 27th. 1 Peter 3. 1–7.

1. The coming of Christ into a home raises problems about the relations of husband and wife which are just as difficult and delicate as those between master and servant. If both are Christians new standards must be applied which are derived from the Spirit of Christ. If one has been converted and the other not, then a situation requiring great wisdom has arisen.

2. First the apostle emphasizes the idea that a wife may so live that the husband shall be won over to Christ. Three qualities will tend to his conversion "without the word," that is, even apart from preachment. First, there will be chasteness of language arising from the fear of God which will rebuke ribald, filthy and rude conversation. Second, there will be a beauty of character, an adorning of the spiritual nature ("hidden man of the heart," 4) which will always contrast with the chatter and wasted hours of those whose whole interest is in cosmetics and jewelry and dress. If a woman wishes to win her husband to Christ let her quietly "put on Christ"! Third, a woman of faith will not be haunted by alarms (6). In all family events there will be in her case a calm and dignity which will create confidence and win for herself gratitude.

3. The Christian husband, as being himself a "vessel" of the grace of God, must remember that a woman is in some ways the "weaker vessel," and needs tender sympathy and sincere respect. When there is such mutual respect and sympathy in a common faith the prayer life of the home will be real and rich. This is the birthplace of true chivalry!

Let us pray that all the homes in our churches may fulfil the ideal given to us by the Spirit of our Lord!

Sunday, 28th. 1 Peter 3. 8–12.

1. Peter, proceeding to a kind of climax ("Now finally," 8), exhorts his readers to exert and cultivate certain qualities and attitudes which are of vital importance. He uses Greek words which are rare and carefully selected. They are to be "like-minded," that is to say, they are to cherish the same supreme ideals, especially the determination to manifest one spirit. That mind (is it not the mind of Christ?) will be "compassionate," full of "love for brothers" "in the new family of God," "yearning over" all who are in any need or distress, and withal cherishing "lowly" thoughts of oneself.

2. These are not weak virtues, though even the noblest Greek thinkers would have despised some of them. They express that new force which Christ has brought into the world, which even after nineteen hundred years his followers hardly believe in. It is the mind which redeemed the world on Calvary, which can only conquer when sufficiently absorbed and lived out in his name.

3. The apostle goes on to illustrate and confirm his words by a beautiful quotation from his favorite psalm, Psalm 34, to which he refers several times in this letter. Let those who find it hard to live in the Christian way fall back on the conviction that the Lord almighty is with them!

O Lord of all love, help us to love life as thou hast revealed it, as thou dost bestow it upon us, through the mind of thy Son, our Lord! In his name. Amen.

Monday, 29th. 1 Peter 3. 13–16.

1. Once more we realize that those early Christians were surrounded with suspicion and hostility. But, urges Peter, if your lives are good, who will do you any harm? He seems to think that there is a persuasive power, a winsome quality in sheer goodness, which will disarm the would-be persecutor. However, he remembers the word of his Master and repeats one of the beatitudes for their comfort.

2. He also quotes again from Isaiah 8. 12, for he is one who searches the Scriptures. He would have them be unafraid before men. Let no terror daunt them! Rather let them fill their hearts with such reverence for the Lord, that is, the Christ, that peace, his peace, shall possess their souls! He would have them be prompt with a defence of this thrilling hope which is in them, and which of itself awakens inquiry. For it is hope which Christ has brought to a world of despair, and they must prove that it is not a mad hope, but one which is grounded in reality.

3. So with true optimism he urges that if only their way of life in Christ is worthy of him people will be ashamed to molest them. There is a power in such goodness, which, shining from a clear conscience and glowing with hope, will win the world!

Let us pray that in all the regions of moral darkness today the Christian groups may shine as lights in the world!

Tuesday, 30th. 1 Peter 3. 17–22.

1. For our purpose it is unnecessary to enter upon the difficult and obscure statements in verses 19–21. There have been endless and complicated discussions of them for many centuries, and no positive interpretation could be made here without a prolonged defence of it. What the apostle is concerned with in the whole passage is the age-long problem of undeserved suffering. And for that the Christian world has received a new and glorious light.

2. If we are to understand not why suffering is in the world, or how it first came, but what can be made of it, we must look at the death of Christ. There it is, the most outstanding piece of injustice in all history if looked at from the outside! There the sinless one was put to a horrible and utterly undeserved death! To look at that fact alone is to despair. But we Christians know that his sufferings were for others, that he might bring them to God. Now that astounding idea is true. He has brought men to God—by that very doom.

3. How dare we say such a thing? How can a cruel death of the innocent save a world? The answer came on Easter Day! Your problem is solved by the resurrection. He who suffered to death is now on the throne of the universe. That is the fact which has changed the whole future and the entire meaning of everything. Behold, all things are made new!

Fill our hearts, O Lord, with the sense of joy and glory and endless hope, even in suffering and sorrow and death, through him, our risen Lord! In his name. Amen.

(*To be continued.*)

An obstinate man does not hold opinions, but they hold him.—Pope.

LEARN AND GROW THROUGH READING!

In Deep Waters about the Nature of God

Do you ever wonder about God? If not, there is something wrong with you! If you do, here is a book that will make you wonder more!

It is not a volume to be wholly praised, or lightly condemned. The author, Dr. Brightman, professor of Philosophy in Boston University (successor of Dr. Borden P. Bowne), is a tower of strength in defending the view known as (personal) theism. He is a reverent thinker, and a steady churchgoer. This is said by way of appreciation of his attitude and service to the cause of truth.

But what shall be said of the positions of his latest book?

First, its assumption is that we have not, with all our thinking, as yet exhausted God. Secondly, its aim is earnestly to seek to understand the worth of beliefs held by those who differ from us, and just as much to exhibit the inadequacy and superficiality of certain current antitheistic brochures. In this spirit Dr. Brightman studies the idea of God. By searching he is trying to find out God.

After a survey of contemporary doubt, and a critique of various "substitutes" for divinity, he treats in successive chapters of The Expansion of God, The Contraction of God, The Resultant Idea of God, and The Evidence for God; while a concluding chapter is devoted to Divine Dignity and Human Suffering.

The most trying, or perhaps tantalizing, part of the book is its middle portion. The expansion of the idea of God is considered with respect to astronomical statistics, geological ages, biological complexities, and physical formulations. (If Dr. Bowne were alive he would plough through these "scientific" offerings in short order, not at all discrediting them as science, but showing that a little more or less of space or system or speculation has no bearing whatever on the concept of a God who is spirit, and who is the cause behind the myriad occasions.) Dr. Brightman himself admits that "expansion, carried too far," as in attempts to give a material or mechanical orientation of God under the forms and phraseologies of an "expanding" cosmos, "ceases to be a gain, and becomes a loss." "It is a general principle that the person whose mind is so broad that he accepts every idea soon becomes aware that he has no definite ideas."

What now about advance (or retreat?) in the direction of "contraction?" It is said that the expansion of God into a being of all-inclusive law has contracted our conception of his miracle-working power (why should it?), that the expansion toward unity in the divine nature tends to contract God's relation with the conflicts of real life, that he may be thought of as so expanding "beyond good and evil" as to invalidate his goodness, that the problem of evil jeopardizes his benevolence, and that the attainment of the divine purpose contradicts human freedom. The argument here becomes too intricate to permit of a brief statement. We confess to the impression that it is too subtle to be convincing. Really, stated in far simpler forms, these questions—barring perhaps the presuming claims of a science masquerading as philosophy to have shown that deity is nothing but cosmos with a capital "C,"—are as old as Job and his boils and heart-aches. A sure Christian intuition will cease from speculative efforts to disjoin the divine power from goodness to comfort itself with the assurance that, for those at least who love and obey him, the Lord of all being will bring to pass rejoicing for those who come out at last from all tribulation. Light will at once be let in upon this whole business when evil is dubbed sin and the process of redemption is recognized as the true and only theodicy of life. The way to show that the "heart of the Eternal is most wonderfully kind" is not to rob him of his power in order to save his reputation as a soul-healer.

The crux of this book is its doctrine of what Dr. Brightman calls The Given in God,—for which may he be forgiven! This term denotes a passive element within the deity "which enters into every one of his conscious states and constitutes a problem for him," as sensation does for us. So the evils of life and the delays in the attainment of value are held to be due to his own nature, yet not wholly to his deliberate choice. Put into clearer language the statement is:

"God is a person supremely conscious, supremely valuable, and supremely creative, yet limited both by the free choices of other persons and by restrictions within his own nature."

Here we may think the concepts "supremely" and "limited" do not get on well together. At any rate this Given appears to be regarded as a kind of surd, irrational element, or indigestible ingredient in the divine nature. The idea seems to be, not simply (as Arminians particularly incline to think,) that the deity foregoes some part of his prerogative in order to allow our little human wills to function, but that our wills are the indigestible morsels which his nature cannot assimilate. The conclusion does not seem to be quite a self-consistent statement when it is said:

"The Given limits the will and probably the foreknowledge of God without limiting his goodness or his rationality or his power so to mold The Given as to derive value from it."

Hence The Given seems to cancel out, as it does not limit anything, and is itself to be molded, or made to behave itself.

All this speculation appears to comport somewhat at least with Whitehead's concept of a growing God.

It may be admitted that the notion of an absolutely changeless God may have been pushed too far, yet we do not think that even if change in some sense be recognized this necessarily carries the implication of imperfection, sometime to be outgrown. All that can properly be predicated in this connection is the dynamic nature of God, who is never a mere abstraction, or just a "highest category," but an almighty, living force and person.

Reduced to simplest terms, the issue raised in this book amounts to this:

Has God the power to make his goodness effective, or is he benevolent, yet rather weak, and worsted in the cosmic struggle?

The concept of personality is indeed held before the reader, but the upshot of the discussion will not be reassuring. What we want is power, and that to the *n*th degree. If the throne of the Eternal be shaking, what shall any who aspire to be righteous do? We have always known that life means a tragic struggle of good against evil, but if civil war be carried into the heavens, and the devil be thought to have a chance

yet, woe unto us! We do not believe that any "contraction" of God, or chipping off of his power, makes him a whit more sympathetic with the tragedies of human life, as it certainly renders him less certainly able to win out finally in the cosmic struggle.

While welcoming all possible light on the nature of God, and never denying the right of reverent thinkers to philosophize, we will continue, in spite of this suggestive and ably written book, to believe that "Abba, Father" is also the ALL-mighty.—Charles A. S. Dwight.

THE PROBLEM OF GOD, by Edgar Sheffield Brightman. Abingdon Press, New York. 209 pages. $2.

Biblical Themes

A New Life of Jesus

Any book by Basil Mathews, now of Boston University, is to be welcomed, but when he tells us a new volume has been gestating in his mind and heart for 16 years we may expect an extra treat. Such is his "Life of Jesus."

In a Bible of sizable print the four Gospels may run from 150 to 200 pages. Obviously, then, when a "Life" runs over 500 pages the author must have filled in a lot. That is the type Mr. Mathews follows. Repeated visits to the land of Palestine gave him atmosphere, familiarized him with age-long customs, enabled him to trace the footsteps of our Lord, made the Bible a living book. Thus equipped, he offers a leisurely volume, which has the unusual advantage of being well edited,—properly paragraphed, nicely divided into 76 chapters, reasonably well punctuated. All this, with the author's proved literary ability in filling out the story of our Lord's life as it may have been lived, and his fine evangelical loyalty, makes an outstanding piece of work.

Two hitherto unpublished illustrations in colors by Holman Hunt are landscapes which will add nothing to the artist's reputation. Thirty-three photographs by the author are distinctive, but not as clear-cut as one would like. We have noticed a few printer's errors which should have been caught and corrected.

A LIFE OF JESUS, by Basil Mathews. Richard R. Smith, New York. 519 pages, illustrated. $3.

Studies in Jeremiah

A volume from the heart and mind of that peerless Bible teacher, G. Campbell Morgan, is an event. "Studies in the Prophecy of Jeremiah" is the latest.

There is no more dramatic figure in the Old Testament than Jeremiah. His book is full of personalia. His long life and ministry spanned a time of supreme historic and spiritual crisis of the Chosen of God.

Dr. Morgan's method in this book is to take focal points in Jeremiah's experience and prophecies, and explain their background, and interpret their meaning. Thus, he begins with "The Age and The Word of Jehovah." Preparatory Readings are designated: Jeremiah 1. 1–3; 2 Kings 22 to 25; 2 Chronicles 34 to 36. 21. Then as a text for the chapter, words from Jeremiah 1. 1, 2. Often a few verses like this are the subject of a chapter, and again several chapters in Jeremiah are considered together. There are 23 chapters in all. The last is "Jeremiah in the New Testament." It expounds the seven direct quotations therein found.

Dr. Morgan's brilliant power of exegesis is well known. His thorough grasp of Bible history and of the doctrines of grace were never better exhibited than here. The book is warm with personal Christian feeling, and animated by oratorical fire as if the studies are reports of addresses: which they probably are.

If only there were more men and women who could light up the contents of God's Word in so interesting and informing a way! The first necessity is to believe it and understand it.

STUDIES IN THE PROPHECY OF JEREMIAH, by G. Campbell Morgan. Fleming H. Revell Co., New York. 288 pages. $2.50.

A Handbook of Evangelical Theology

A believer cannot regard himself as instructed in the faith until he has at least a bird's-eye view of the whole system of Christian doctrine. We therefore welcome a volume that concerns itself with this task.

The author is in the department of Psychology of Wittenberg College, Springfield, O. His work shows him to be a trained thinker and teacher, and a competent theologian.

He is soundly evangelical. He goes to the only sure source of Christian teaching, and supports his every statement by Scripture, printing the leading proof texts in full.

His classification of Biblical topics is printed in full outline in the Table of Contents, showing at a glance the comprehensive scope of the work as well as its orderly arrangement. He subdivides his matter rather differently from existing standard works of this type, but it seems reasonable. Here are his chief divisions:

The Doctrine of God;

The Doctrine of the Universe: Creation, Providence, the Eternal Purpose;

The Doctrine of Personal Creatures: Angels, Man;

The Doctrine of Sin: Its Origin, Original Sin, Actual Sin, False Views of Sin, General Effects;

The Preparation of Redemption: The Divine Agent (The Holy Spirit), Steps, Predestination;

The Primary Means of Grace: The Word, the Sacraments;

The Secondary Means of Grace: The Church, the Ministry, the Home (Marriage), the State;

The Doctrines of the Last Things: The Last Times, the Eternal Estate, etc.

The matter is presented in short paragraphs, printed in open fashion. It is a volume that should be at every preacher's and teacher's hand.

THE DOCTRINES OF CHRISTIANITY: A HANDBOOK OF EVANGELICAL THEOLOGY, by Parl L. Mellenbruch. Fleming H. Revell Co., New York. 257 pages. $2.50.

The Bible and Modern Problems

Modern problems come in for their full share of discussion and exploitation, but not often with the open Bible to shed light upon them. That is a point in favor of a new book from London, "God and Modern Problems."

There are seven chapters that respectively relate the Bible to
The Present World Situation
Ecclesiastical Conditions Today
The Author of Modern Theology
Deceptions that Masquerade as Truth
Christ's Advent for the Church
His Advent for the Jew
The Coming Kingdom of God.

The author is wide-awake to current conditions and trends of thought, and

he knows his Bible. We heartily commend his studies.

God and Modern Problems, by E. L. Langston. Marshall, Morgan & Scott, London. 96 pages. 2/6.

Belief and Worship

The Voice of Authority

Where may it be heard? When does it speak? Who may hear it? How shall it be recognized? These and similar questions are today pressing upon the anxiously inquiring souls of many men. They are heard from many quarters. They are asked in many fields.

In politics, science, philosophy, ethics, —everywhere,—men are seeking for an oracle that will speak a sure, clear, and reliable word. They will traverse any distance, however wide, long, difficult or dangerous, in order to get within hearing. Naturally, in the field of religion this inquiry is most urgent.

In five lectures delivered in February, 1929, at Glasgow University Dr. Strachan, the minister of St. Andrews, attempted to give an answer in the field of religion. This is made clear by the full title of the book, which is, "The Authority of Christian Experience: A Study in the Basis of Religious Authority."

Near the beginning of the discussion the author writes:

"The main thesis of this book is that the seeds of authority and certitude are planted in the individual experience itself, and that in such soil alone a religious authority which is really authoritative can grow."

The last words are: "The gift of the experience of God in Jesus Christ is the gift of an experience from which the historical Jesus is never absent. The gift without the giver is bare."

Between these two statements lies a thoroughgoing and profound treatment of the whole subject of certainty in religion. Not only are individual experience, the church, the Bible and Jesus considered separately, but science itself is declared to have made its contribution to religious certitude. This latter, however, is by no means the climax of the discussion. It is rather a secondary part of it. But the treatment is striking and suggestive.

It is a strong book, and an instructive one. It cannot be read hastily nor casually, but it will repay the careful and studious consideration which it requires. —W. O. Shewmaker.

The Authority of Religious Experience: A Study in the Basis of Religious Authority, by R. H. Strachan. Cokesbury Press, Nashville, Tenn. 255 pages. $2.50.

What Can Students Believe?

The question is ambiguous. However, it is made the connection between ten Yale University chapel sermons collected by Rev. Elmore McNeill McKee, who was chaplain of Yale and pastor of its Church of Christ 1927–1931. Said sermons were preached during his chaplaincy, and were selected because "all were received with intellectual satisfaction and with varying degrees of genuine moral enthusiasm."

The ten preachers are all prominent men. Two of the addresses are strongly evangelical, the others topical essays. A few of them may have a student slant, but all of them have doubtless been preached to usual church audiences with acceptance.

The author's Preface says that college preaching is under scrutiny and is facing changes. Several of the larger schools have appointed college chaplains, who preach on a third or a half of the Sundays, thus giving more continuity and something of a pastoral touch to the Sunday services.

We think college boys and girls can and would believe a lot more of fundamental revealed truth than is set before them in such addresses as these.

What Can Students Believe? Sermons arranged by Elmore McNeill McKee. Richard R. Smith, New York. 138 pages. $1.60.

An Intriguing Jacket

Frankly, it is the paper jacket of this book that is the most interesting thing about it. To your reviewer it is a real temptation to use the limited space for this notice to reproduce the brief biography of the author which is printed on this jacket. A fact or two from it, may, however, be sufficient.

In the heart of the mountains of North Carolina, of a native family of Baptist preachers, Mr. Reese was born in 1887. His education was at Mars Hill College in his native state, at the Southern Baptist Theological Seminary in Louisville, and at Ewing College in Illinois. Afterward he received the degree of doctor of divinity from the Meadville Theological Seminary (Unitarian) of Chicago, but whether honoris causa or otherwise is not indicated. That brief statement tells a story, and doubtless one of absorbing interest, if we could read it. But it is not given to us. The contents of this book do, indeed, inform us of the sequel, though it is not written to do so.

Justification of the above remarks appears at once when we consider the following:

"But today it seems to me necessary to go even further than the statement of Dr. Foster and say, Jesus is historically doubtful, and not religiously helpful" (page 50).

It is a long way from Mars Hill to Meadville, but it is even farther from the "My Lord and my God" of the author's inherited faith to the avowal of the words just quoted.

So humanist religion is not the Christian religion. What it is conceived to be seems to be indicated by the following:

"Modern religion says to mankind, Trust your capacity to understand increasingly the universe in which you live! Trust your ability to order your way increasingly in harmony with the possibilities that inhere in the nature of man and the world! And so trusting, act accordingly!" (page 55).

This is as near to a definition of religion as there is in the book. It is even less than that of a recent "advanced" writer who calls it "devotion to the highest." Indeed, it seems not to be religion at all, though it may be what is called humanism. Why not leave it at that? Why not do as the present government of Russia practically does, and frankly strike the word from the dictionary? But the last sentence in the book declares that "Thus are we moving from sectarian Christianity to humanist religion." That is to say, from Christianity to atheism.—W. O. Shewmaker.

Humanist Religion, by Curtis W. Reese. Macmillan Co., New York. 95 pages. $1.

The Intolerance of Christianity

We like a man who has firm convictions with courage to stand up and declare them. Here is one who hails from North Carolina. He is rather weary of the current trend in Protestantism to broaden out religion until what is left is mighty thin. Tolerance, he says, has become a matter of unconcern, whereas

Christianity by its nature does make some rigid, uncompromising, reasonable demands. The author speaks of "Christianity," but forgets that the Romanist wing never soft-pedals on essentials. It is the tragedy of Protestantism that Christian liberty is perverted to Pollyanna attitudes.

There are 15 chapters in the book, in which the author's demand for conviction is projected into such subjects as the Cost of Christianity, Christian Certainty, God's Estimate of Man, "Who Are Christ's?" "The Insane Paganism of War," "The Danger of Praying," "The Christian's Most Despicable Enemy" (indifference). These titles indicate the tonic and vigorous character of the contents.

THE INTOLERANCE OF CHRISTIANITY, by G. Ray Jordan. Fleming H. Revell Co., New York. 160 pages. $1.50.

Fathers Have Their Innings!

An unpretentious book with the title, "What I Owe to My Father," ought to be a best-seller!

There are 14 tributes—every one is a loyal and grateful tribute!—contributed by Jane Addams, Roger W. Babson, Samuel A. Eliot, Harry Emerson Fosdick, John Hayes Holmes, Vachel Lindsay, Paul Dwight Moody, Theodore Roosevelt, Jr., Stephen Wise, Mary E. Woolley,—well, we may as well list the other four,—Alice Stone Blackwell, Edward A. Filene, William Pickens, Oswald Garrison Villard. Men and women of different races and early environments and later achievements, and what they recall of their fathers is in nearly every case thrilling, even when that father was not himself known to fame. The elements of their characters, their life successes or failures to make their goals, their influences upon their families, their home life,—no two were alike, but each one is worthy of biographical reminiscence. Ten more brief tributes by other outstanding men are also given.

In a number of cases the writer felt the mother must not be unmentioned.

It is only a short volume, but it has a living message.

WHAT I OWE TO MY FATHER, edited by Sydney Strong. Henry Holt and Co., New York. 184 pages. $1.50.

Our National Ballads

Since a nation's ballads live on from generation to generation, any book that tells their stories should be perennially popular and valuable.

American national ballads begin with "Yankee Doodle," "Hail, Columbia," "The Star-Spangled Banner," "America," "Columbia, the Gem of the Ocean." Then there are the sentimental pieces such as "Home, Sweet Home," "Old Folks at Home," "Dixie," "My Maryland." The Civil War brought into being a number of songs that will live as long as the nation, while the Spanish-American and the Great War gave wide vogue to several pieces that are not yet forgotten by those who lived through those times.

The volume before us gives interesting accounts of all this material, and of its several authors and composers. Illustrations of authors and of original MSS. will be new to most people. There are 17 chapters, and a careful Index.

THE STORY OF OUR NATIONAL BALLADS, by C. A. Browne. Thomas Y. Crowell Co., New York. 315 pages, illustrated. $2.50.

Woman's Work in Music

Offhand one would take for granted the place of woman in the realm of creative musical art, and the larger future open before her. But it was not always thus. Not until the advent of larger freedom and higher education did women find themselves possessed of creative musical ability of a high order. A volume before us chronicles the story.

The church of Rome, it notes, made a woman, St. Cecilia, the patron saint of music though admitting no women to its ministerial forces. Ancient and mythical and even medieval records in all lands and races give only meager evidence of woman's influence in the field of music. With the advent of Bach at the beginning of the 18th century the wives of composers became influential, and several romances are related. Chapters canvass the record of women in England, Germany, France, America and other countries down to date. An Appendix gives the names of over five hundred women composers of songs, cantatas, hymns, instrumental pieces, and occasionally operas, operettas, and overtures. Of these nearly 200 names are of Americans.

As yet there has been no woman composer of the first rank, say the authors, comparable to the tonal giants among men. They think woman's work will always be distinctive from man's, naturally excelling in delicate grace and refinement rather than in virility and strong feeling.

WOMAN'S WORK IN MUSIC, by Arthur Elson and Everett E. Truette. L. C. Page & Co., Boston, Mass. 301 pages, illustrated. $3.

Recreational Materials and Methods

For many years we have been familiar with recreation directors and supervisors in school and civic playgrounds and in summer camps,—the writer was Y. M. C. A. recreation secretary for the Fourth Division in the Army of Occupation in Germany after the Armistice,—but full-time play directors in churches are more of an innovation. The author of a new book with the above title is advertised as an ordained minister who has taught church recreation courses for 11 years, and who therefore may be said to speak with the authority of large personal experience as well as help derived from the books and practice of others.

It is not a mere book of games. Rather, it is a thoughtful survey of the why and the how of recreation as a field of church activity. Guiding principles in choosing and promoting play; the scope and contents of the program in cultural, dramatic and social lines, graded to the different ages represented in a church group, both indoors and outdoors: these aspects of the general subject receive lucid treatment. The types and training of leaders receive due attention. The lay-out and equipment of a church game room is given.

The author has large vision of the usefulness and possibilities of this factor in church life. He realizes that some church people frown on play in any form in connection with the church, but the rest of us will assent in theory to nearly everything he advocates. He gives six pages to the question of dancing, and concludes that it is better for the church to give her attention to other recreational activities. "It is interesting to note that many who dance do not favor its use as part of the church recreation program." The delight everyone has in rhythmic action can be secured in other ways, he says, such as in many games, marching, athletic and gymnastic exercises, vocal and instrumental music. Young people dance so much because nothing else is offered them to do.

An Appendix gives a number of actual recreation programs in rural and city churches; also plans, and a year's reading for a Book-A-Month Club; and a long Bibliography of books on all phases of the subject, together with the names of organizations dealing with recreation.

Recreational Materials and Methods, by E. O. Harbin. Cokesbury Press, Nashville, Tenn. 304 pages. $2.

Biblical Topics

Facing Old Testament Facts, by Craig S. Thoms. Judson Press, Philadelphia. 313 pages. $1.50 net.

How comes it that erroneous theories are promptly discarded upon better knowledge in medicine, and psychology, and other fields of learning, but are continually being rehashed year after year by certain schools of Bible interpretation? The Selected Bibliography given in this book harks back to volumes of last century whose theories have been exposed long ago by research and by archeology. It is a one-sided bibliography, listing only three books of conservative character where many of equal or superior scholarship to those the author has assimilated might be named.

If we were the author we would throw our notes in the waste basket, and read the other side and the up-to-date facts and arguments that are at the disposal of honest and open-minded students of the Bible.

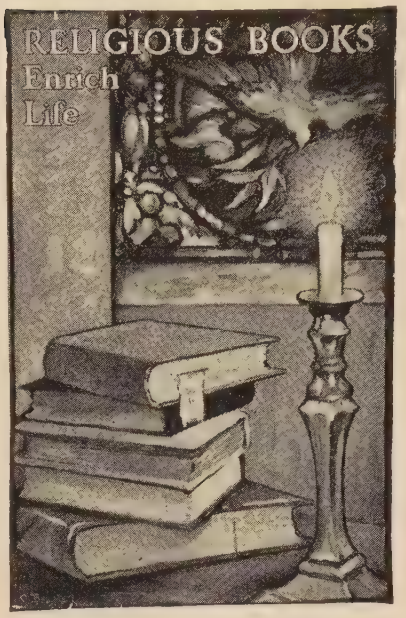
We regard his attitude to the Old Testament as indefensible. For one thing, he seems to assume that because an act or idea immoral according to present Western conceptions is recorded in the Old Testament it is therefore approved by God. Not only does he thus belie the Old Testament, but his attempted answers to his own questions are mostly weak, if not untrue.

We do not congratulate the Judson Press on such output.

Jesus as a Friend, by George Stewart. Richard R. Smith, New York. 156 pages. $1.50.

Thirteen sermon studies in contacts of our Lord with persons in the gospel narratives from John the Baptist to doubting Thomas.

Each case develops different aspects of our Lord's friendly interest and help. Thus, John the Baptist and he had points in common and points where they differed, but shall one deny that



there is a place in friendship for people of different temperament and character? The unknown woman in Luke 7 shows that our Lord is the friend of failures and of beaten folk. And so with the man with the withered hand, and others.

Dr. Stewart is continually unfolding Bible exposition, and at the same time applying it to present day conditions and cases. He stimulates one's mind and broadens one's vision while he satisfies one's desire for better knowledge of the Bible.

Kingdom of God in the New Testament (The), by Ernest F. Scott. Macmillan Co., New York. 197 pages. $1.75.

A lucid, scholarly treatment of an idea which Prof. Scott regards as everywhere fundamental with our Lord and Paul and the other New Testament writers, though this study confines itself to our Lord's conceptions. He assumes that Jesus understood the hope of the kingdom in its traditional Jewish form, hence he traces the Old Testament conception, with later Persian and apocalyptic influences. After Jesus there was a transition, Prof. Scott argues, as Christian missionaries adapted themselves to the Gentile mind, but the message of the kingdom was never lost: indeed, the thought of Christ himself is always central.

Of course the study is dominated by the views of the school of thought of which Prof. Scott is so able an exponent. At times he sets aside the face value of Scripture in filling out his picture. But he insists on much that radical critics would cast away. He gives little quarter to social gospel extremists. An evangelical believer will find much to heed and to help him in Dr. Scott's loyal and learned essay.

Biography

Autobiography of an Engineer (The), by William LeRoy Emmet. Fort Orange Press, Albany, N. Y. 213 pages, illustrated. $2.

A modest but intimately personal account of the life and achievements of one of the famous quartet of creative engineers of the General Electric Company of Schenectady, N. Y., the others being Elihu Thomson, physicist and inventor, Charles P. Steinmetz, mathematician, and Willis R. Whitney, chemist and chief of the Research Laboratory.

Mr. Emmet's special fields have been apparatus and methods of distribution, steam turbine electric apparatus, electrical propulsion of ships, and the invention, design and development of the mercury vapor power system which makes possible the production of some 30% more power from coal than has ever before been accomplished. Naturally he has had close relations with other distinguished men in his line. His story will prove inspiring and instructive, especially to those interested in engineering.

Friedrich Nietzsche, by George Burman Foster. Macmillan Co., New York. 250 pages. $2.50.

We fail to catch the value of this book. Five introductory pages are given to eulogy of the late author, who was professor of the Philosophy of Religion in the University of Chicago. We are told that he "shook the very foundations of orthodoxy and contributed in a large way to the present humanistic trend in religion"; yet "successive generations of students who passed through his classroom each knew a different thinker," in other words, he was a mental tramp, his last pause being at naturalism. So Nietzsche (born 1844), according to Foster's story, successively embraced and later antagonized a number of persons and ideas. Thus, his youthful religious devoutness was "changed into a burning hatred" of Christianity. He surely lacked intellectual balance. He became hopelessly insane in 1889. We refrain from further comment.

For Christian Workers

FIFTY STORIES FOR THE BEDTIME HOUR, by Margaret W. Eggleston. Richard R. Smith, New York. 140 pages. $1.50.

Yes, children are always hungry for stories, and a bedtime story is always pleasurable, as well as an effective help in quieting down the young people.

This is a collection of purposive stories for children up to 10. Many of them are new, and where the author has drawn upon the Bible or other sources she makes the story new in her retelling of it. Most of them are only a couple of pages long.

A Table of Contents by Topics sorts the stories under a dozen heads such as Bible Stories, Christmas, Courtesy, Generosity, Loyalty, Procrastination.

It is an excellent collection, usable at any time, we should think.

PASTOR'S POCKET BIBLE (THE): SELECTED SCRIPTURE, by John Richard Spann. Richard R. Smith, New York. 123 pages.

The compiler's object is to give in small compass such passages of Scripture as a pastor is apt to use at devotions for various people, old and young, in school and camp, etc.; for evangelistic purposes with different classes; at funerals; in cases of varied misfortunes; in sickness and sorrow; and on a variety of other special occasions. There are scattered passages from both Old and New Testaments, the Psalms and the Gospels yielding most.

The English translation which seems best to the compiler in each case is used, whether the King James, Weymouth, Moffatt, or others.

The book measures 4 x 6 inches, and is easy to read because of large print and open style.

PERSONALITY IN ITS TEENS, by W. Ryland Boorman. Macmillan Co., New York. 268 pages. $2.50.

A detailed technical consideration of twenty representative boys between the ages of 12 and 20, that gives a cross-cut understanding of high school boys. The inquiry was conducted by extended correspondence among members of Hi-Y clubs. That is, extracts from letters are quoted to indicate the various elements in each boy's personality; his attitudes to his home, companions and social groups, girl friends, athletics, choice of a vocation, morals and ideals, religion and philosophy. Obviously the results of research among so many cases, carried on systematically and expertly, give one a rare grasp of the make-up of teen-age boys.

PRODUCING YOUR OWN PLAYS, by Mary M. Russell. Richard R. Smith, New York. 139 pages, illustrated. $2.

Church and school groups were in the author's mind in writing this book. There is a 9-page appendix on "Using Dramatics in the Rural Church," and all through she shows how this form of activity can be carried on even where elaborate equipment, properties and costuming are not available. Another 4-page appendix lists religious plays and pageants for presentation in church.

It is just the book for those who wish to learn the needful factors in staging plays and pageants with amateur talent. How to select the cast and develop individuals in their parts; what scenery, lighting, make-up, costuming, etc., to use, and how to make the most of them: such matters are gone into in practical detail by one who knows the needs by experience, and who is posted on the latest professional uses. It will be a godsend to a director.

Sermonic

FRATERNAL SERMONS AND ADDRESSES, edited by G. B. F. Hallock. Richard R. Smith, New York. 259 pages. $2.

The indefatigable Dr. Hallock here presents 21 sermons preached by different men to Elks, Masons, Rebekahs, and other fraternal orders. Also, nine outlines of sermons to the same, and 18 prayers for their gatherings. Suggestive testimonies, illustrations, quotable poems and Scripture texts occupy over 50 pages. A ritual of Scripture reading and prayers for the laying of a cornerstone completes the contents.

GIRDED WITH GLADNESS, by Bruce S. Wright. Cokesbury Press, Nashville, Tenn. 152 pages. $1.

Gladness is the keynote of 30 brief chapters, each based on a quotation from Scripture and saturated with Scripture references among illustrations from many other fields. The titles are expressed as "The Gladness of"—Religious Certainty, a Hearty Handshake, the Children's Hour, the Bended Knee, Tribulation, Home-Building, a Discriminating Memory, etc.

IF I BE LIFTED UP: THOUGHTS ABOUT THE CROSS, by Samuel M. Shoemaker. Fleming H. Revell Co., New York. 179 pages. $1.50.

Mr. Shoemaker's sermon, "Our Need of Christ's Cross," which appeared in our April issue and was much appreciated by readers we heard from, is one of the 12 sermons in this collection.

Each views the cross in some relation to man's daily life and need, and rings with the plain-spoken convictions on personal experience and practical redemptive daring toward others that characterize the author's ministry in a downtown church in New York City.

NAMELESS LONGING (THE), by Hubert L. Simpson. Harper & Brothers, New York. 305 pages. $2.

Mr. Simpson's ability and spiritual power were recognized by his call to Westminster Chapel, London, in the succession of Campbell Morgan, J. H. Jowett, John A. Hutton. He is among the greatest living preachers. Scottish by birth and training.

Here are 24 textual sermons, half of them on Old Testament texts. No. 1 gives title to the book, and is on 1 Kings 11. 21, 22. Is it by design that No. 24 is "The Useless Longing," Luke 17. 22? The titles are all thought-stimulating, the sermons clever and full.

THEY CRUCIFIED, AND THEY CRUCIFY, by Edward L. Keller. Cokesbury Press, Nashville, Tenn. 171 pages. $1.50.

An outstanding criminologist urged the preacher to deal primarily with the motives that actuated those who crucified our Lord. "I am certain you will find them to be the same as those which I discover to be the cause for the black, revolting crimes with which I have to deal."

Hence this series of 10 addresses (the last is "The Crucified,") analyzing the motives of the Indifferent, the Unfair, the Prejudiced, the Envious, the Slanderers, the Greedy, the Traitorous, the Deserters, and the Cowardly,—motives that crucify Christ afresh today!

The sermons are devout, Scriptural, well illuminated by anecdote and quotation.

TEN COMMANDMENTS (THE): A PRESENT-DAY INTERPRETATION, by John Alexander Hayes. Fleming H. Revell Co., New York. 191 pages. $1.75.

The author, 10 years out of the seminary, puts himself on friendly terms with the

RECORD BOOK SERVICE

We will send books reviewed or advertised in the RECORD to any address in the world, postpaid. If books of several publishers are wanted, this service will be found especially valuable. Let us know your book problems!

☐ Authority of Christian Experience, The	*Strachan*	$2.50
☐ Doctrines of Christianity, The	*Mellenbruch*	2.50
☐ Girded with Gladness	*Wright*	1.00
☐ History of Fundamentalism	*Cole*	2.50
☐ Humanistic Religion	*Reese*	1.00
☐ If I Be Lifted Up	*Shoemaker, Jr.*	1.50
☐ Intolerance of Christianity, The	*Jordan*	1.50
☐ It Shall Not Be Again	*Clark*	1.00
☐ Jesus As A Friend	*Stewart*	1.50
☐ Kingdom of God in the New Testament, The	*Scott*	1.75
☐ Life of Jesus, A	*Mathews*	3.00
☐ Modern English Reform	*Cheyney*	2.00
☐ Nameless Longing, The	*Simpson*	2.00
☐ New Approach to Christian Unity	*Brown*	1.25
☐ Problem of God, The	*Brightman*	2.50
☐ Producing Your Own Plays	*Russell*	2.00
☐ Quakers as Pioneers in Social Work, The	*Jorns*	2.00
☐ Recreational Materials and Methods	*Harbin*	2.00
☐ Studies in the Prophecy of Jeremiah	*Morgan*	2.50
☐ They Crucified and They Crucify	*Keller*	1.50
☐ Unlocked Door, The	*Black*	2.00
☐ What Can Students Believe?	*McKee*	1.60
☐ What I Owe to My Father	*Various Authors*	1.50

SPECIAL OFFER: "Reminiscences and Gospel Hymn Stories" by George C. Stebbins (327 pages, formerly $3.00) will be included in any book order of $1.00 or more, for 25 cents additional. Add 25 cents to your remittance and check here ☐

Check titles wanted and mail this blank to us
The books (postpaid) will be mailed to you promptly

RECORD OF CHRISTIAN WORK, East Northfield, Mass. 1931
Send me the above books, postpaid. I enclose $.....

Name.....

Address.....

Post Office.....*State*.....

"SANE, THOUGHTFUL, SPIRITUAL"

$2 yearly

RECORD OF CHRISTIAN WORK
EAST NORTHFIELD, MASS.

Please enter my subscription for the RECORD for one year

☐ I enclose $2 ☐ Bill me

Name.....

Address.....

Canadian postage, 25 cents; Foreign, 40 cents a year extra

reader in a good-natured sophomoric Preface. He says he follows the advice of an old professor who used to say, "Scripture is not hard to understand if you let it mean what it wants to mean." As to acknowledgment for ideas and illustrations used in this course of sermons, he "just makes his acknowledgments to all the world of art, literature, science, history, theology, philosophy, sociology, and psychology, and lets it go at that"!

The several commandments are discussed in this breezy way under such titles as "Belief and Atheism," "Parents and Problems," "Personality and Purity." The closing chapter is on the 11th Commandment, "Christ and Love," John 13. 34. The immediate background of each commandment is studied, its history down to date reviewed, and its moral implications declared.

It is an enjoyable and profitable volume.

UNLOCKED DOOR (THE), by James Black. Harper & Brothers, New York. 232 pages. $2.

Thirty stories make an average of less than eight pages each. None are less than six pages. But the type is large, as if for children to read, so the stories are not over-long.

They read like verbatim reports of Dr. Black's talks. Many of them grew out of personal experience, but others are adapted from history and literature. Every one is fresh and vivid,—a gold mine for others to draw upon.

Various Topics

CONFLICTS OF THE EARLY CHURCH (THE), by W. D. Niven. Richard R. Smith, New York. 181 pages. $2.

The professor of church history in Trinity College, Glasgow, has here given a most instructive account of the development of the Christian church during the first four centuries.

Two views of the development of the early church have been current. Some believe that all that took place was both inevitable and right. Some insist that much that came into the church was a regrettable interruption of essential Christianity. The author agrees with neither view. He maintains that "the history of the church, and of the Christianity it exhibited and embodied, is the story of the development of a living organism in its environment."

Perhaps the chief value of the book is its clear exposition of the fact that the chief problems of method and belief which the church faces today it has always faced. There is no new form of organization proposed and no new heresy

advanced. The chief marvel of the church has been that always she has retained within herself the power of self-purification.

The author possesses a clear and simple style, and has provided an encouraging study for all Christians who are concerned over the problems facing the church at present. These problems have been confronted before, and the church still goes forward.—Frank Fitt.

FACING NORTH, by O. G. Herbrecht. Richard R. Smith, New York. 142 pages. $1.50.

A re-study of the Christian faith, not as a creed or as a code of laws, but as a challenge to living, as a heroic appeal to youth. The pages tell the findings of "the Bunch" as they talked things over in camp and on the trail and in their clubroom.

The contents are in eight chapters, of which the first gives title to the book. It is derived from Moses' charge to Israel:

"Ye have compassed this mountain long enough. Turn ye Northward!"

The North embodies all that is heroic. Christianity calls to heroic living. Such symbolism pervades the book. Also, an involved, obscured style which clears somewhat when it comes to biographical illustrations and anecdotes. Still, the book grips you wherever you open it.

HANDS PLAY ME NO TRICKS, by Mary Henderson Atworth. Christopher Publishing House, Boston, Mass. 64 pages. $1.50 net.

"Let us dedicate our hands anew to the service of the beautiful!" says the author. With this cue she shows the relationship between the skill of the hands and the brain; pleads for the beauty expressed in handwork in medieval times, in danger of being lost in a machine age; and for a revival of true craftsmanship.

HISTORY OF FUNDAMENTALISM, by Stewart G. Cole. Richard R. Smith, New York. 360 pages. $2.50.

Ha, ha! The author hails from Crozer Theological Seminary. The book jacket prints favorable comments by Dean Shailer Mathews and others of his school. Now what sort of a history of Fundamentalism do you expect?

Not that the survey has not been thorough. The book is written and tabulated by a trained mind, and seems to be comprehensive in survey, though not always accurate. A Bibliography of books, pamphlets, magazines and magazine articles occupies 10 pages, listing some 200 names of authors and books, etc. The Index is equally comprehensive. The author doubtless says the worst that can be said against Fundamentalist activities and tenets.

IT SHALL NOT BE AGAIN, by Thomas Curtis Clark. Richard R. Smith, New York. 88 pages. $1.

The title is that of the first piece, which introduces over 60 "Poems of Peace and Brotherhood." There are also short groups on "Lincoln, Prophet of Peace and Brotherhood," and "The Vision of Peace and Brotherhood."

The author is a frequent contributor to religious and secular papers. He has the gift of poesy, and of brevity.

MODERN ENGLISH REFORM FROM INDIVIDUALISM TO SOCIALISM: A COURSE OF LOWELL LECTURES, by Edward P. Cheyney. University of Pennsylvania Press, Philadelphia, Pa. 223 pages. $2.

The author is professor of History in the University of Pennsylvania. Surveying the history of England in the 19th and early 20th centuries he finds a noble record of social and political reforms of abuses and general improvement in the condition of the people spread upon the British statute book, rather than in the annals of revolution. He holds that the progress has not been easy, though constant and stable, and therefore continuous. From this standpoint he presents learned essays upon—

Wealth and Poverty in England in 1800
Reformers and Their Methods, 1796–1846
Reform by Liberation, 1806–1860
Rise of the Working Classes, 1796–1929
Constructive Reforms, 1860–1914
British Socialism, 1817–1930.

American social and political life is like enough to English to make these lectures of absorbing interest and value on this side of the Atlantic.

NEW APPROACH TO CHRISTIAN UNITY (A), by Charles Ewing Brown. Warner Press, Anderson, Ind. 205 pages.

In brief, the author's first formal step necessary to get back to the freedom and unity of the apostolic church is to drop all official creeds as authoritative definitions of denominational belief. This he calls spiritual disarmament. And spiritual demobilization should follow: the total abolition of all formal organic denominational divisions. The various problems of Christian unity, and old and new attempted solutions, are discussed in due course.

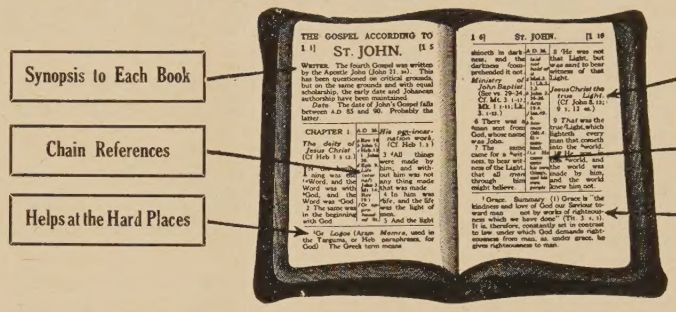
QUAKERS AS PIONEERS IN SOCIAL WORK (THE), by Auguste Jorns, translated by Thomas Kite Brown. Macmillan Co., New York. 269 pages. $2.

A study, evincing German thoroughness of investigation, that was written in 1911, and which it is considered useful to publish now since there is a dearth of books dealing with the practical application of the Quaker theory to actual economic conditions. That is what the book is: an account of

Can You Answer These Questions?

Was man "created" or "evolved"? How do we know the Bible is inspired? What are the great mysteries of the Bible? Does consciousness continue between death and the resurrection? What the Bible teaches on these and many other equally vital subjects is clearly stated in the helps found in the

SCOFIELD REFERENCE BIBLE



HELPS ON THE PAGES WHERE NEEDED

Over 500,000 people now find new interest in the Bible through the use of the exclusive features in this edition. *All its valuable helps are on the pages right under the texts to which they refer.* Printed in two sizes of type and available in many styles of binding. Authorized version in the text, with revised marginal readings.

Send for leaflet describing 50 styles from $1.95 up, and circular No. 10, "How to read the Bible through in a year."

OXFORD UNIVERSITY PRESS, 114 Fifth Ave., New York

FOR RENT

On Rustic Ridge. Pine-Needle Lodge—roomy, screened porch, really comfortable. Easy access to Auditorium.

MISS A. L. RICHARDSON
East Northfield, Mass.

What *has* God said?

CONVINCE YOURSELF!

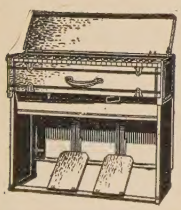
Almost everyone has a different interpretation of GOD'S WORD. Every version varies vitally from others. Which will you believe? What an advantage it would be to investigate for yourself, to own the marvelous *Concordant Version*, which provides any ordinary reader of English with the priceless ancient Greek and its full understanding in English! Its reliable, simple, tested, scientific *system* does this. It has the most helpful concordance ever made. It is safer than a knowledge of Greek without a system. This system is so satisfactory that it is being used for German, Dutch, Spanish, Italian, and other translations of the Scriptures. Many have proved it. You need not be without this personal knowledge. Send for FREE information and sample pages today, to

CONCORDANT PUBLISHING CONCERN
2823 East Sixth Street, Los Angeles, Calif.

Tower Chimes Played from Electric Keyboard at Organ
CHURCH BELLS PEALS
McSHANE BELL FOUNDRY CO.
Baltimore Maryland

THE GOSPEL IN PRINT

Sound Evangelical Literature for the Million Books, Pamphlets, Tracts and Wall mottoes **for all ages, classes and needs;** also Bibles, Testaments, Gospel "portions" and Hymn books. ¶ **Supplies for Christian Workers**—colporters and evangelists especially. ¶ **Book Missionaries wanted** in every community, for entire or part time; fair financial remuneration. ¶ **Work founded by D. L. Moody, in 1894.** "The Messages of Good Books Never Die." *Write today* Bible Inst. Colportage Ass'n, 843 N. Wells, Chicago



PIPE-TONE FOLDING ORGANS

Special: for limited time we will sell a 5-Octave Victor Folding Organ at price of a 4-Octave. 21 Styles, School, Chapel, Chautauqua and Folding Organs. Send for catalogue and prices.

A. L. WHITE MFG. CO.
215 Englewood Ave.
Dept. C W Chicago, Ill.

Communion Ware of Quality

Best Materials FINEST WORKMANSHIP ALUMINUM or SILVER PLATE Individual Glasses

Lowest Prices. Send for Illustrated Catalog
INDIVIDUAL COMMUNION SERVICE CO.
Room 311 1701-1705 Chestnut Street, Philadelphia, Pa.

BOUND VOLUMES
Record of Christian Work
$2.50 each

Quaker initiative and coöperation in poor relief, education, the battle against alcoholism, public health, care of the insane, prison reform, abolition of slavery and the slave trade. In every case Quakerism was on the right side, mitigating evils because of its spiritual outlook on industrial, economic and social life.

America is of course included in the survey because of William Penn, who is regarded as a second founder of Quakerism.

The modern world little realizes what it owes to the Quakers in the fields mentioned above.

RELIGION AND THE NEXT GENERATION, by Edwin Ewart Aubrey. Harper & Brothers, New York. 188 pages. $2.

In the Foreword the author suggests that Chapter 8, "Where Our Religion Came From," be read as an introduction to the whole range of problems presented in the book. Turning to it one finds a cocksure statement of the evolutionary development of religion from primitive man to "a reconstruction of (men's) faith in terms of facts, but all the while preserving the personal integrity of the believer," the "larger faith" which the author thinks he gives the world in this book. En route, of course, he meets the Old Testament, and the ancient writers and worthies would rub their eyes if they knew how Professor Aubrey twists it to suit his theory. Then came "a simple carpenter," "son of Joseph," whose "loveliness of living never dies"; and so on down to date.

All this exposes the cue to the author's ideas of what basic religious help the parent or teacher may give the young "that will be in line with the best accredited knowledge of the time, and also free from any hypocritical concealment of difficulties."

Professor Aubrey isn't the first man who has settled the question to his own satisfaction,—and will not be the last!

A Scandal in Bookhemia!

"Well, of all things! The brazen hussy!"

Such comments, yes, and a lot more like them, could be heard on all sides in the bookstore.

Of course, it was not the customers or the clerks or the heads of the departments that were raising all this outcry. Every one had gone, and the porter had barely turned the key in the lock of the front door when the commotion started.

"I never saw such nerve!" said Mystery Thriller to Detective Story. "She always wore black, and seemed such a respectable person."

"Well, you know I usually get to the bottom of things," said Detective Story, "and it's my deduction that the Bible (it was she who was causing all the trouble,) is just doing it as an escape from age-long repression."

"If the Bible thinks she can capture attention that way," said the Week's Best Seller with a superior smile, "she's much mistaken! Why, I've had the main window all to myself, and that's something she's never had." (Best Seller's memory—in fact, her life—was short, however.)

"She will soon find out it will take more than an orange-striped jacket to remain popular," chimed in a peevish-toned voice from one of the topmost shelves. It was Last Month's Best Seller who spoke, and certainly she had good reason to know how fickle people are.

Travel Book, even frolicsome Juvenile, joined the chorus of disapproval, while Biography and History, feeling that to mingle with the general hubbub was beneath them, were content to grumble to each other.

At last it became too much to bear for even so demure and retiring a volume as the Bible, and while the rest were pausing for breath she spoke up:

"I think you are all acting perfectly horrid!

"I have, it is true, always worn black, and most of the time I've kept quietly to myself in the back of the store, but you must all admit,"—this with just a bit of triumph in her voice,—"more folks actually ask for me, and I'm entertained longer in their homes, than any of you.

"Yes, and as for you, Best Seller," said the Bible, actually getting quite energetic, "now that I'm wearing up-to-date clothes you will see me in the front of the store and in the main window, too; and just to give you all something to talk about, I want to tell you that I am going to wear not only orange-striped jackets, but green and blue ones as well; yes, and maybe others, too."

This long speech was really too much for the Bible, and quite overcome tears started from her eyes.

"Now, now," said a History of Music, anxious to restore harmony, "don't cry and get all wet, or they will put you on the damaged-stock counter, under the sign, 'Price Marked Inside'!"

By this time the rest had started again with acrid comments, and so, far into the night. . . .

And that, little children, is what happened when Oxford Bibles first came out with colored jackets like other books!

RUMFORD PRESS
CONCORD, N. H.

GIFT SUBSCRIPTION FUND

Contributions are invited to send this magazine free to missionaries, and in special cases. Many requests reach our office. Contributing Subscriptions are $2 a year, but any sum, small or large, will be welcome.

728	$4.00	731	$1.00
729	2.00	732	1.05
730	6.00		

May I express my appreciation for your so kindly sending us this splendid RECORD OF CHRISTIAN WORK? For years it has been an inspiration to me. I find much material which I use in my own work among women and girls, in building truths from your contributors into my talks and addresses. After I have used the magazines I pass them on to some of our Egyptian pastors who in turn use them.—Egypt.

Dear Friends:

With these lines I am coming to express my love and thankfulness of heart for the good magazine I am receiving, and now in a larger form and of the fine and best reading for the Christian workers, of whom I am one.—Brazil.

ALSO RECEIVED

THE CHURCH PEACE UNION: REPORT FOR 1931 OF THE GENERAL SECRETARY AND TREASURER. 58 pages.

This Union was founded in 1914 and endowed by Andrew Carnegie with a couple of million dollars. It represents Jewish as well as Christian forces. The question it tries to meet and answer is: Can religion prevent war? What can it do to help meet the problems that now face the whole world? Outside America it works through a subsidiary, the World Alliance for International Friendship through the Churches.

AMONG NEW BOOKS

Christ of the Burma Road, by V. W. Dyer. American Baptist Mission Press, Rangoon. 157 pages.

Fifty Stories for the Bedtime Hour, by Margaret Eggleston. Richard R. Smith, New York. 149 pages. $1.50.

Girded with Gladness, by Bruce S. Wright. Cokesbury Press, Nashville, Tenn. 152 pages. $1.

Jew and His Neighbour (The), by J. W. Parkes. Smith. 203 pages. $2.

Ministerial Ethics and Etiquette, by Nolan B. Harmon. Cokesbury. 187 pages. 75 cents.

Modern English Reform, by Edward P. Cheney. University of Pennsylvania Press, Philadelphia. 223 pages. $2.

Nameless Longing (The), by Hubert L. Simpson. Harper & Brothers, New York. 305 pages. $2.

New Approach to Christian Unity, by Charles E. Brown. Gospel Trumpet Co., Anderson, Indiana. 205 pages. $1.25.

New Discoveries Relating to the Antiquity of Man, by Sir Arthur Keith. W. W. Norton & Co., New York. 512 pages. $5.

New Preaching (The), by Joseph Fort Newton. Cokesbury. 187 pages. $1.

Our National Ballads, by C. A. Browne. Thomas Y. Crowell, New York. 315 pages, illustrated. $2.50.

Producing Your Own Plays, by Mary M. Russell. Smith. 139 pages, illustrated. $2.

BOOK SERVICE BY MAIL

Any book acknowledged, reviewed, or advertised in this magazine will be forwarded postpaid by the publishers of the RECORD OF CHRISTIAN WORK upon receipt of the advertised price. Remit by check, postal or express order. Address:

East Northfield, Mass.

Extending a Dollar to the Ends of the Earth

It is hard to find a way to make a dollar go further than it does in the Gift Distribution Fund of the *Record of Christian Work*. It literally goes to the ends of the earth. When it gets there it is used over and over again.

The many letters we receive from the recipients of the magazine through this Fund bear eloquent testimony to this. So also do the reports of American friends who visit the mission stations.

It costs comparatively little to send the messages of the Northfield platform and the *Record's* news of the Christian world to the bearers of the gospel in distant places. But, isolated as they are, it means much.

For every two dollars contributed the magazine will be sent for a year to some missionary worker. Last year we were enabled by gifts of friends to send out a thousand such subscriptions.

We are anxious to keep renewing all of these and to add others as requests reach us. Will you join in this helpful effort with a gift?

Sincerely yours,

ELLIOTT SPEER

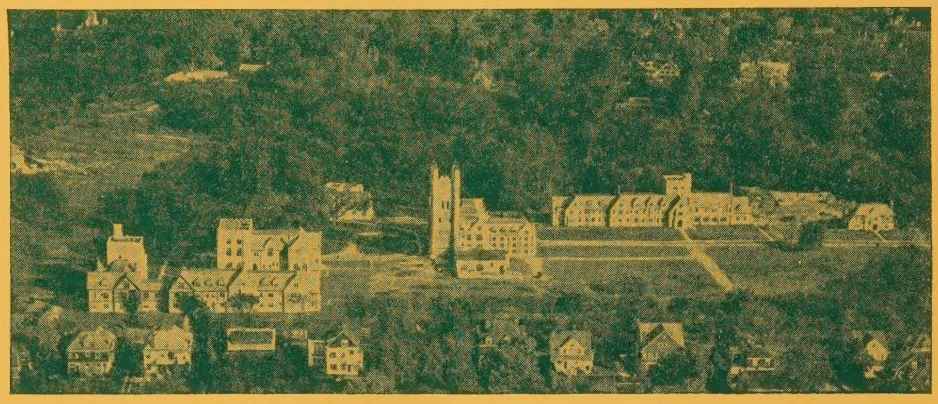
Please make remittances payable to

RECORD OF CHRISTIAN WORK

EAST NORTHFIELD, MASSACHUSETTS

***And mark:* "For Gift Distribution Fund"**

HARTFORD
Seminary Foundation



THE CHURCH is the foundation of civilization and young men and women of large vision are planning a life of world service. Hartford Seminary Foundation offers training for pastors, religious teachers, missionaries. Three well-equipped schools with over fifty on teaching staff, representing many denominations. Chinese, African, Indian, Moslem, and Latin-American departments give international atmosphere. New missionary apartments. Graduates at work in many parts of the world. Courses in the English Bible, Religious Education, Rural Evangelism. Degree courses. Send for catalog.

Hartford Theological Seminary

Hartford School of Religious Education

Kennedy School of Missions

HARTFORD
Seminary Foundation

WILLIAM DOUGLAS MACKENZIE, D.D., LL.D., *President Emeritus*
ROBBINS WOLCOTT BARSTOW, D.D., *President*

HARTFORD, CONNECTICUT